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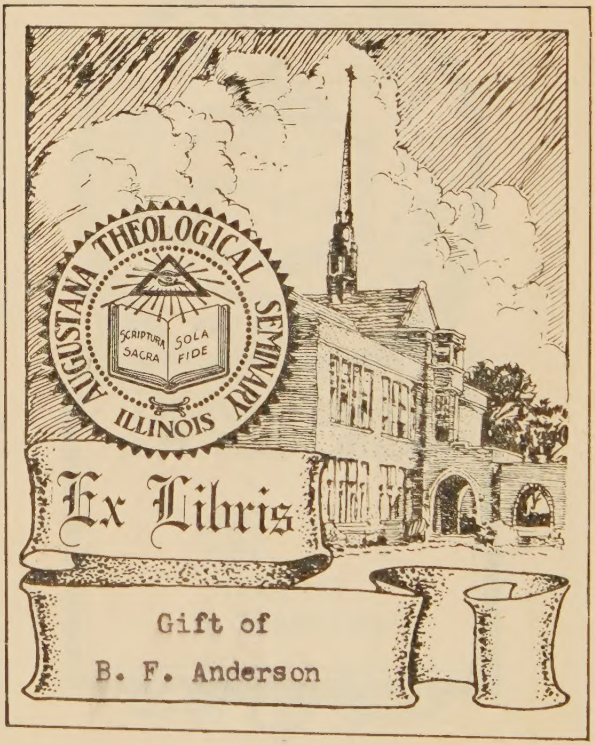
J. H. OLDHAM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THE WORLD AND THE GOSPEL

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THE WORLD AND THE GOSPEL

BY

J. H. OLDHAM, M.A.

SECRETARY OF THE
CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE
AND EDITOR OF "THE INTERNATIONAL REVIEW OF MISSIONS"

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PREFACE

As the months of war have passed, the conviction has grown in my mind that if the missionary movement is to maintain its place among the many urgent tasks which will claim our attention on the restoration of peace, and to accomplish its work in the new world into which we are being brought, it is necessary for us to go back to first principles and take a fresh hold of the fundamental truths on which the whole undertaking rests. I believe that if we do this we shall find in the missionary idea, truly apprehended and heartily embraced, the liberation and inspiration that we need if we are to succeed in the difficult tasks before us in days to come. To meet the moral and spiritual needs, which in the light of the war are so patent and real, the Church requires a more passionate, exultant, venturesome faith in the Gospel entrusted to it, and the one sure way in which we can learn anew what the Gospel means is boldly to assert its right to rule the whole life of the world.

This book is not concerned with the war, though but for the war I do not think it could have been written as it is; nor does it attempt to deal with the effects of the war on missionary work, since these cannot yet be foreseen. I have stated in a

sentence in the first chapter my personal view of the war in its political aspects, but for the rest I have tried to write of things that were true before the war and will be true when the war is over.

No one can have lived through the past two years without thinking a great deal about the meaning of nationality and of the love of country for which lives have been so freely given. In this book, written primarily for British readers, the presentation of the missionary task, which though it far transcends nationality has yet to be carried out by those who are members of particular nations, has been coloured in some degree by the thought of the national responsibilities of the country to which I belong. If the volume should come into the hands of readers belonging to other nations, I would ask them to believe that anything I may have said here is compatible with a very firm belief in the value of the contribution of other peoples to the advancement of the Kingdom of God in the world. It is one of my deepest convictions that every people has its special and distinctive gift, and that nationality finds its true meaning and highest expression in the perfecting and offering of this gift in the service of humanity.

In spite of the present estrangement and misunderstanding, I cannot refrain from acknowledging how much in years past I have learned from German thinkers and writers on missionary subjects, and from expressing my sincere sympathy with German missionaries and the supporters of German missions

in the trials through which a large part of the work done by them in the name of our common Lord has had to pass. May God, who is greater than our hearts and who knows all things, in His own way and time restore the broken fellowship and unite us again in the common service of His Kingdom.

To avoid any possibility of misunderstanding it may perhaps be well to state that what is said in this book is purely an expression of my personal views and in no way commits the Continuation Committee of the World Missionary Conference, of which I am secretary. I am able, I hope, to distinguish clearly between my own personal opinions and the decisions of the Committee which in my official capacity it is my duty loyally to carry out.

If the number of references in the following pages to the *International Review of Missions* should appear somewhat disproportionate, I can only plead that my thinking during the past five years has been largely given to the Review and has in turn been moulded by it, so that any contribution I have to make cannot easily be separated from the contents of that magazine.

Cordial thanks are due to the many friends who have helped me by reading the manuscript or proof in whole or in part and offering criticisms and suggestions, and by placing their special knowledge and experience at my disposal. To mention all their names would make the book appear more pretentious than it is, and might seem to give the weight of their approval to opinions with which

they may possibly disagree. I must content myself with this bare acknowledgment of their generous and fruitful help.

I have gratefully to acknowledge the generosity of the United Council of Missionary Education, who have allowed me to write exactly what I liked without regard to its suitability for the purposes of mission study circles, and who have helped me by their sympathy, suggestions, and prayers. Though I have not been bound by the limitations of a text-book, it is intended that this volume should be used in mission study circles. Those who wish to make use of it for that purpose are recommended to apply for *Suggestions to Leaders of Circles* to the mission study secretary of the missionary society with which they are most closely connected.

I have to thank Miss A. E. Cautley, acting editorial secretary of the United Council, and my wife for the pains they have taken in reading the proofs.

J. H. OLDHAM

EDINBURGH, *June* 1916

CONTENTS

CHAPTER I.—THE CHALLENGE OF THE WAR

I.—*Introduction.*

PAGE

The war has completely changed men's outlook, and compels us to ask afresh what Christianity means 1

The important thing is to know what God is saying to mankind . . 2

II.—*The War a Judgment of the Past.*

So terrible an outbreak shows that human society is suffering from a serious disease 2

It is a reminder that a society based on selfishness must in the end destroy itself 4

Yet all the time the Christian Church has known the secret of social health 5

The problem is why its protest has not been more effectual . . . 6

III.—*The Christian Ideal of the Relations of Men with one another.*

The war has clarified the issues 7

The Christian principle of life 8

Its application in the personal relations of daily life 9

Its bearing on our attitude to material things 10

In the world as it now is the Christian ideal cannot find complete expression in individual relationships 12

The growth of the "Great Society" imposes on us the necessity of attempting to christianize the social order 12

Without cherishing illusions regarding an easy outward success, we cannot refrain from asserting the claim of Christ to rule the whole of life 15

The new spirit of sacrifice among us is a call to a new loyalty to the Christian ideal 17

IV.—*Only a Church believing passionately in its own Principles can evangelize the World.*

The Gospel is not truly preached until it is manifested in act and life as well as proclaimed in word 18

The attitude of non-Christian peoples towards Christianity will be determined by what they see it to be in actual practice . . 20

The greatest need of our age is a deeper apprehension of God, but this can be gained only as we set ourselves to do His will on earth as it is done in heaven 22

CHAPTER II.—THE CHRISTIAN GOSPEL

I.—*The Gospel the Basis of the Missionary Enterprise.*

PAGE

Faith is at the heart of every upward effort of mankind . . . 25
The certainty of possessing a Gospel is the nerve of missionary endeavour 26

II.—*The Presuppositions of the Gospel are the Reality of God and of His Moral Government of the World.*

The Christian revelation assumes that God is the Supreme Reality . 27
The world derives its meaning from the fact that it is the field in which God is working out His purpose 28
This belief is essential to human progress 29
The Christian view of God is pervaded by an overwhelming sense of His righteousness 30
This teaching is a necessary part of the Gospel, and never more needed than at the present day 32

III.—*Christ revealed God as Love.*

Christ showed us God as continually seeking men and longing to save them 33
He revealed Him as Father, giving to this name a unique fulness of meaning 34
This revelation is apprehended not through the intellect, but through a living response of our whole nature to the revelation of God in Christ 35
Faith is a venture of the soul which is justified in experience . . 36

IV.—*The Gift of Forgiveness.*

The need of forgiveness is a real human need 38
The Christian Gospel alone meets this need and brings to men a forgiveness as real and actual as their sin 40

V.—*The Christian Experience of Sonship.*

Forgiveness removes the barriers which separate men from God and sets us free to live as sons of God 42
Christ announced the Kingdom of God as already present . . . 42
His resurrection ushered in a new creative epoch in the history of mankind 43
Those who believe in Him enter upon a new life 43
They are freed both from the dominion of sin and from bondage to the world 44
The reign of God is not yet fully manifest, but in Christians the vital change has already taken place 45
To those who are sons God gives His Spirit, who is in them an energy of life 45
Prayer is the breath of the life of sonship 46
The Christian salvation is not merely the satisfaction of individual needs, but a salvation to fellowship and service 47

PAGE

The fulness of present salvation is an assurance regarding the future . 48
The wealth of the Gospel finds its richest expression in the Sacrament of the Holy Communion 48

VI.—*The Demands of the Gospel.*

The Gospel is something to be put to the test and verified in experience 49
Our duty is to exhibit it and allow it to do its own work . . . 50
While we rejoice in whatever truth is to be found in other religions, we cannot withhold from the world the light of the knowledge of God in the face of Jesus Christ 51

CHAPTER III.—THE WHOLE WORLD

I.—*The Circumstances of the World to-day leave no Alternative but to attempt to evangelize the whole World.*

The steam-engine the distinguishing feature of our age . . . 55
Man's triumph over the forces of nature has enormously increased his moral responsibilities 56
The dangers involved in the new contact between races . . . 57
The impossibility of escape from the bonds which unite the destinies of East and West 58
We cannot alter the conditions, and therefore must pray for strength to meet them 60

II.—*The Acceptance of the whole Task will supply the Inspiration needed for the Discharge of the several Parts of it.*

Dr Chalmers' notable assertion that Christianity works by fermentation 61
The resources of the Church are not something fixed and measurable . 61
The experience of American Missionary Societies after the Civil War . 62
And of French Roman Catholic Missions after the Franco-Prussian War 63
These illustrations show that the measure of what is possible lies not in material resources but in the state of men's hearts . . . 64
The history of the China Inland Mission is an instance of what faith can accomplish 65
Works of love are never in conflict, but each helps the other . . 67
The value of a life such as that of Father Damien 67
The work of the Moravians among dying races a priceless asset of the Church 68
But the bulk of missionary work is not among dying races, but among peoples who will have a far-reaching influence on the history of the world 70
Large ideas and bold policies are necessary if the Church is to gain the allegiance of the best and most progressive thought of our time . 71
The inspiration of a great ideal 72
In boldly accepting its whole task the Church will rediscover the riches of its own faith 73

III.—*The strongest Motive and primary Inspiration of Missions is the Love of God.*

PAGE

The love of God the well-head of missions 74
Christianity a missionary religion in a unique sense 75

CHAPTER IV.—THE APPEAL OF ASIA

I.—*Japan.*

The need for a spiritual basis for society 78
The recognition of this need by leading minds in Japan . . . 79
The inadequacy of Buddhism to meet the need 80
The opportunity of the Christian Church 81

II.—*China.*

The immense significance of the awakening of China 82
The inability of Confucianism to meet the demands of the new time . 84
The formation of moral character the chief concern 85
We in the West cannot for our own sakes be indifferent to the conceptions of life which command the allegiance of China . . 85
But far more powerful is the appeal to our sympathy made by the spectacle of this great and ancient people setting out upon a search for a new world 86

III.—*India.*

The significance of the relations between Great Britain and India . 88
The nature of Great Britain's task in India 89
The necessity of our Christian convictions finding expression in our political relations with India 91
India cannot find in Hinduism the freedom which she seeks . . 94
The Indian Christian community the true hope of India . . . 94
Three outstanding features of India's spiritual need—
(1) The mass movements among the depressed classes . . . 96
(2) The intellectual and religious unrest among the educated classes 100
(3) The awakening of the womanhood of India 102

Conclusion.

The vast sweep and inexorable operation of the forces at work in Asia 106
The spiritual possibilities latent in the present contact of East and West 106

CHAPTER V.—THE MOSLEM WORLD AND AFRICA

I.—*The Moslem World.*

The geographical distribution of Islam 108
Its political decay 109
The unreadiness of the Christian Church to enter the open doors . 110

PAGE

The effects of the impact of Western civilization upon the Moslem World 111
The moral and spiritual needs of Moslem peoples 114
Though missionary work has not been without success, the task of evangelizing the Moslem World is beset with peculiar difficulties and demands a striking manifestation of Christian love . . . 115
The challenge of the Moslem World to the Christian Church . . 118

II.—*Africa.*

The partition of the continent among the European Powers . . 119
While political control by Europe was inevitable, it brings with it enormous responsibilities 120
European rule has brought great and undeniable benefits . . . 121
The first great question in the administration of Africa is the securing to the natives of their rights in the land 123
The second is the protection of labour 126
The vital connection between these questions and the work of Christian missions 129
The disintegration of native life through the impact of Western civilization 131
The value of Christian missions in providing a new spiritual basis for society 132
The belief that God loves the peoples of Africa the mainspring of missionary effort 134
The struggle between Islam and Christianity in Africa . . . 136
The importance of the issues in Africa 138

CHAPTER VI.—THE CHURCH IN THE MISSION-FIELD

I.—*The Aim of Foreign Missions is to establish an Indigenous, Self-propagating Church in the non-Christian World as a means to its Evangelization.*

The impossibility of evangelizing the non-Christian world by foreign agency alone 139
The Church in the mission-field the chief hope of ultimate success and already the most efficient element in the Christian propaganda . 141
The meaning of making Christianity indigenous 142

II.—*The Necessity and Purpose of the Church.*

Modern doubts regarding the value of the Church 144
The Church in some form essential to Christianity 146
The impossibility under modern conditions of anything great being achieved by an individual acting alone 146
The Christian life must from its very nature have a social expression . 146
God can be truly known only in the Church 147
The Church with which in practice we have to do consists of the Christian bodies which claim the name 148
The need for a new belief in the Church and a new effort to realize its true ideal 149

III.—*Problems of the Church in the Mission-Field.* PAGE

(1) The education of the Church 152
(2) Problems of finance 159
(3) The spiritual vitality of the Church 163

CHAPTER VII.—THE MISSIONARY EDUCATION OF THE CHURCH

I.—*The Education of Missionaries.*

The necessity of thorough preparation 168
Character the foundation of effective missionary service . . . 169
The value of theological training 170
Study of the language of the people 171
Knowledge of their world of thought and belief 172
The relation of Christianity to social custom and usage . . . 173
The history and practice of missions 174
The relation of missionary work to governments, economic forces, moral questions, and national aspirations 175

II.—*The Missionary Education of the Whole Church.*

The necessity of a policy of missionary education adapted to all classes in the community 176
The problem of the relation of working men and women to the missionary movement 178

III.—*Education of Public Opinion in regard to Inter-racial Relations.*

The seriousness of the problem of relations between different races . 185
The causes of antagonism largely economic 186
But accentuated by differences of colour, habit, and outlook . . 187
The preservation of racial integrity 188
The dangers of the situation can be guarded against only by the thorough education of public opinion 190
The responsibility of the Christian Church 191
The importance of the question for the work of missions . . . 191
An illustration of the kind of service the Church might render . . 193
Directions in which Christian people can contribute towards a solution of the problem 195

CHAPTER VIII.—CONCLUSION

I.—*Summary of Preceding Argument.*

The interdependence of the different parts of the world sets before the Church a momentous choice 198
The necessity of applying Christian principles to the whole of life . 199

PAGE

The war has exposed the defects of a society which has failed to do this 200

God is calling us to a new acceptance of Christ's way of life . . 200

II.—*The Personal Demand.*

God has chosen to redeem the world through the agency of men . 202

Since the Gospel is a gift, our first and chief duty is to receive it in its fulness 203

A salvation so great claims a full and absolute surrender . . . 204

The meaning of vocation 205

The power to make a full surrender included in the gift of the Gospel . 207

III.—*Life in the Service of Love.*

We are called to a new understanding of the meaning of love and fellowship 208

To accomplish its mission the Church must become transformed . . 210

Fellowship cannot be confined within any narrower limits than humanity itself 213

It must inspire and colour all our missionary activities . . . 213

IV.—*The Secret of the Christian Life.*

The power to live a life of love lies not in ourselves but in God and His free gift 214

Our life is sustained and renewed by the study of the Scriptures, by fellowship with God in prayer, and by the Sacrament of the Holy Communion 217

The strength and fulness of the Christian life will be in proportion to the courage with which we bring our faith to bear on all the facts of the world 219

God waits for those who will believe in love and make it their ambition to live as sons of God 220

BIBLIOGRAPHY 221

THE WORLD AND THE GOSPEL

CHAPTER I

THE CHALLENGE OF THE WAR

I

The war is a landmark in the history of mankind, a dividing-line between two epochs. The world we knew a short time ago is gone beyond recall. Ideas that found general acceptance and habits that seemed to be part of the solid constitution of things have been completely abandoned, and are remembered only as belonging to a vanished past. Many men have seen in a flash to be worthless what they once highly prized,

> While just this or that poor impulse,
> Which for once had play unstifled,
> Seems the sole work of a life-time
> That away the rest have trifled.

By the force of a mighty convulsion life has suddenly been raised to a new elevation. From the eminence on which they have stood for a brief moment men have gained a new view of the proportion and perspective of things. Their lives will henceforward have a new orientation.

So complete an overturning of the established

order cannot leave men's thoughts about Christianity unchanged. In this shaking of all things we have to examine again the foundations of our faith. It is necessary to enquire anew what the Christian Gospel really is and what it was meant to effect in the world. Men have come close to real things. They have been living in the midst of pain, suffering and death ; the clarion call of duty and of sacrifice has been ringing in their ears. To a generation which is awake, and which has been brought into direct and immediate contact with the ultimate problems of existence religion must speak in tones of unquestionable reality if it is to win the ear and the devotion of mankind. It must convince men that it has faced the facts of life and that it offers a real salvation.

God is speaking to mankind through the war. It is with Him that in the end we have to do. Above the schemes and designs of statesmen, the clash of armies, the passions and fears of men, He sits enthroned. In the midst of the collision and wrestle of human forces He is at work. All the time He is sitting, judging, educating, leading men to repentance and seeking to heal the sorrow of the world. The one thing that can repair the evil and bring salvation is that men should find and understand God's truth.

II

The calamity is too great and too near for us to realize its full magnitude ; our senses are too stunned

our feelings too strained to take it all in. Human lives have been ruthlessly destroyed. The imagination cannot picture a fraction of the pain, suffering, and desolation which the war has caused. Youth cut down in its prime, shattered bodies, broken hearts, bright hopes turned to the darkness of night —the sum of it all who can measure? Generations must pass before the wounds of Europe are healed and the loss repaired. Saddest of all, this destruction is not the work of inanimate and heartless nature; it has been wrought by men. Some desperate disease must have been at work in Europe to produce such terrible convulsions.

In regard to the political origins and issues of the war, I believe, with the overwhelming majority of my countrymen, that Great Britain could not, in the circumstances, honourably have avoided war, and that we have been contending for ends which matter not only to ourselves but to humanity, and which are worth even the terrible price that has been paid. But we are concerned here with religious, not with political, issues. A judgment so terrible must lead us to self-examination. We cannot fail to recognize in our own national life tendencies which contributed to the catastrophe. To lay the whole of the blame on our enemies is a view too simple and easy to be true. It does not go deep enough. It leaves out of sight the community of nations. Whatever the fault of our enemies may have been, it grew to maturity in an atmosphere which we and other nations helped to

create. The peoples of Europe stood over against one another in an attitude of suspicion and rivalry, and so long as this attitude prevailed, it was inevitable that interests should clash, that competition should become fiercer, that mistrust should deepen, and there was always the danger that the slumbering fires would break forth in the fury of war.

It is not surprising that the nations should be in conflict with one another, for within each nation we find fierce antagonisms that threaten to break out in destructive fury. In the illumination of this crisis we have seen more clearly the true condition of our national life. In the presence of a great danger we have discovered that we are really one people, and this is a great and, we may hope, a lasting gain. But we have learned at the same time how imperfect that unity is, and on how slight a foundation it is based. There were times when it seemed as if the divisive forces in the nation might prove too strong and internal discord compass our defeat. The war has shown us how little we have learned to subordinate private and sectional interests to the public good.

The experiences through which we have passed have thus revealed the insecurity of the foundations on which western civilization rests. That civilization is wider in extent, far more complex and closely knit than any that history has to show. Its ramifications are so far-reaching and the interdependence of its parts so complete that its dissolution would cause untold suffering and loss. Yet it is doubtful

whether it has enough moral strength to hold together. Its cohesion is gravely endangered. The war is a reminder that a civilization based on materialism and selfishness must in the end compass its own destruction. The awful sufferings through which Europe has had to pass are evidence that the world is a moral order. They proclaim anew the law which the Christian Scriptures assert from beginning to end, that "Sin, when it is full-grown, bringeth forth death."

Whom do you blame, brothers? Bow your heads down!
The sin has been yours and ours.
The heat growing in the heart of God for ages—
The cowardice of the weak, the arrogance of the strong, the greed of fat prosperity, the rancour of the deprived, pride of race, and insult to man—
Has burst God's peace, raging in storm.[1]

Yet, strange to say, the Christian Church has all the time had in its keeping the truth which can vitalize and give health to the social order. The Christian social ideal is the very antithesis of those rivalries and self-seeking aims which are now bearing their harvest of death. We believe in God the Father. And because God, revealed in Christ, is Father, we know that His purpose is to create a human family, in which men shall live with one another as brothers, and no man will "seek his own, but each his neighbour's good." We have been taught to think of men united in a body,

[1] From a poem by Sir Rabindranath Tagore, entitled "The Oarsmen," published in *The Times* of January 28, 1916.

which has many members and yet is one, so that if one member suffers all the members suffer with it. Rooted deep in our fundamental religious beliefs are those conceptions of human fellowship, of co-operation and mutual helpfulness, of the subordination of the interests of an individual or of a class to the good of the whole community, which are the foundation of social health and the bonds that keep society from disruption. When we trace our present troubles to their roots, we find that what is wrong is that individuals, classes and nations have been more concerned about asserting their rights than about fulfilling their duties. But Christianity plainly teaches that men should attach greater importance to their duties than to their rights; that they should be less concerned with what they can get out of life than with what they can put into it.

The serious question, therefore, which concerns us as Christians is not that the state of the world has proved to be so bad, but that in a world such as ours the Christian witness has been so feeble and ineffectual. The problem that has to be faced is how a religion asserting such lofty claims as Christianity should in practice count for so little. It is true that the world owes to Christian men and women more than can be reckoned. But we have none the less to recognize that in a society in which the anti-social forces have become so strong as to threaten its disruption the Christian Church has somehow failed to make on men's minds the im-

pression that Christian people, in consequence of their beliefs, are unceasingly, unrelentingly at war with all that is unjust and selfish. The sharp lines of opposing ideals have become blurred. The Christian protest has been lacking in bite and sting.

III

The war has made the moral issues clear and conspicuous. It has shown the end and fruit of selfishness; of the selfishness which makes a man grasp everything for himself, and of the more passive but no less disastrous selfishness which leaves a man too much preoccupied with his own affairs to consider those of his neighbour, and too indolent to conceive and to strive after a better way of life than he finds around him. Through our sufferings God is calling us to a new obedience to the light which He has given us in Christ. Jesus claimed to be the Way, the Truth and the Life. But Christendom has made little serious attempt to order its national, social and industrial life in accordance with the way of Christ; there has been wanting a passionate, exultant conviction that in Him is to be found the truth regarding men's relations with one another; we have not opened our hearts wide enough to the inflow of that divine life which has power to infuse health and vigour into the social order. In face of the moral tragedy which has taken place we must examine again the

meaning of the Christian ideal of the relations of men with one another.

The commandment of Christ was that men should love their neighbours as themselves. The mark by which the society He founded was to be distinguished from other associations of men was that its members were not to set their hearts on earthly authority and power, but to find greatness in service. In this rule we have a new and vitalizing principle in which we are meant to triumph, as those who possess the key to all the perplexities of life. We are called to assert boldly that in it lies the secret of social health and happiness, the real solution of all the problems of industry and politics. The ideal of brotherhood ought to be the inspiration and mainspring of all our private and public acts, the rule of our business, a prize that we esteem far beyond gold and silver. It should be our aim to give such effectual and conspicuous expression to Christ's way of life that a discerning student of social tendencies or a clear-eyed visitor from the non-Christian East could not fail to recognize it as one of the most powerful of social forces. If the Christian principle of life had found adequate expression it might be expected that a candid observer would describe Christians as people who in obedience to the precepts of their religion set the service of their fellow-men above riches, who are more concerned about their duties than about their rights, who are always ready to subordinate their personal interests to the good of the community, and who

are filled with a passionate desire for the freedom, health and happiness of all mankind. The failure of the Church to make this the dominant impression of its characteristic life shows how far short we have come of realizing the Christian ideal.

The complete expression of the Christian spirit is made more difficult by the complexity of modern life. But the cause of our failure lies deeper. Our belief in the new principle has lacked intensity and passion. In order that the principle of brotherhood may be successfully brought to bear on the complicated problems of social, industrial and national life we must learn to apply it better in the personal relations of our daily life. Only a well-trained eye can see the way clearly through the intricacies of an involved and many-sided situation. The rudiments of an art must be mastered before one can move at ease in its higher reaches. The power to put oneself in another's place must be diligently cultivated in little things, if it is to become an instinctive habit and settled attitude of mind. The only road to a social order of love and freedom is to find in the simple relations and common acts of our ordinary life an opportunity for expressing in ever-increasing fulness the spirit of brotherhood.

Such opportunities lie in abundance ready to our hand. God has set us in families that we may learn to bear one another's burdens and be interested in one another's lives. Every day brings its opportunities of considerateness and sympathy, of making life lighter and brighter for those whose lives God

has linked with ours, of communicating courage, hope and joy. And when we go outside our homes there are our neighbours and fellow-workers and those with whom we do business, with all of whom our relations may become richer in friendliness and human kindness. Our life is infinitely poorer than it might be if we fail to count among our friends some whose upbringing and social environment have brought them experiences widely different from our own. It was surely intended that the Christian apprehension—so profound and revolutionary—of Love as the meaning of the universe should involuntarily express itself in a hundred characteristic ways distinguishing it from the custom of the world. If the splendour of that vision had not been allowed to fade so quickly into the light of common day, it would be a more frequent experience to observe in street or shop or train some trivial act or look that would make us suspect that the one from whom it came belonged to the fellowship of those who have learned of Christ.

Another school in which we may practise the Christian principle of life is the use of material things. The question which every Christian man has to determine is whether these shall be regarded primarily as the means of increasing his personal comfort and gratification or as an instrument of promoting human fellowship and ministering to the needs of his fellow-men. Men differ in their inherited responsibilities, in their upbringing, in health, in their social obligations, and in the nature of their

work, and hence they will naturally have different standards of the scale of living which will enable them to render the maximum service to the community. But the question is one which no one who is in earnest about human brotherhood will wish to evade. Once our eyes have seen the splendid truth that life is something far richer and more valuable than material possessions, and that living means loving, the question at once becomes not how much but how little we can afford to spend on ourselves.

There is perhaps no respect in which modern Christianity has departed further from the mind of Christ than in its surrender to the prevalent false estimate of the value of material things. It has come to be assumed even among Christian people that a man's wealth is his own to spend as he likes. The teaching of Scripture is that a man's rights in what he possesses are limited on the one hand by the sovereignty of God, from whom he has received everything and to whom he must render an account for all, and on the other hand by the needs and claims of his fellow-men. In Christ's view wealth was something to be feared; the absence of that fear is a measure of the distance we have travelled from Him and from His burning passion for humanity. Nothing would do more to make Christianity a living force in the world to-day than a recovery by the Church of the emancipating and vitalizing truth that human life is of far greater worth than material things.

Suppose that any considerable body of people drawn from all classes of society were to awake to the truth that human fellowship is more desirable than gain, that wealth is in the deepest sense a stewardship, that to minister is greater than to be ministered unto, that in literal fact it is more blessed to give than to receive, and were resolved to act upon these principles, what would be the consequences? The existence of such a body of men and women, determined to set the good of the community before their own interests, would powerfully counteract the suspicions and antagonisms which threaten to disrupt society. Their disinterestedness would strengthen that trust between man and man which is the basis of social health. New spiritual forces would be liberated making for co-operation and human fellowship, and in men's hearts, cleansed from the false worship of material things, there would be born a new social faith and enthusiasm that would enrich the whole of life.

We have been concerned thus far with the manifestation of the spirit of brotherhood in the life of the individual. But in society as it is now constituted the Christian ideal of brotherhood cannot find complete and satisfying expression in purely individual relationships.

The dominating fact in the life of the twentieth century is that there has slowly grown up a vast, extensive, complex, intricate, pervasive social organization which embraces us all in its controlling and inexorable grasp. Mr Graham Wallas has

described it as the "Great Society." "Men find themselves" he says "working and thinking and feeling in relation to an environment, which, both in its world-wide extension and its intimate connection with all sides of human existence, is without precedent in the history of the world. . . . Every member of the Great Society, whether he be stupid or clever, whether he have the wide curiosity of the born politician and trader, or the concentration on what he can see and touch of the born craftsman, is affected by this ever-extending and ever-tightening nexus. A sudden decision by some financier whose name he has never heard may, at any moment, close the office or mine or factory in which he is employed, and he may either be left without a livelihood or be forced to move with his family to a new centre. He and his fellows can only maintain their standard wage or any measure of permanency in their employment if the majority of them judge rightly on difficult questions put to them by national political parties and national or international trades-unions. Even in those English villages into which the Great Industry may seem to have scarcely penetrated the change of scale is already felt. The widow who takes in washing fails or succeeds according to her skill in choosing starch or soda or a wringing-machine under the influence of half-a-dozen competing world-schemes of advertisement. . . . The English factory girl who is urged to join her Union, the tired old Scotch gatekeeper with a few pounds to invest, the Galician

peasant when the emigration agent calls, the artisan in a French provincial town whose industry is threatened by a new invention, all know that unless they find their way successfully among world-wide facts which reach them only through misleading words, they will be crushed." [1]

In a world thus constituted the range of purely individual action and influence is limited. A man's responsibilities are corporate as well as individual. The individual craftsman or tradesman has been largely replaced by the factory and the firm. The great majority of men engaged in commerce or industry are merely parts of a huge machine. They must conform to the rules of the concern or lose their place. In countless ways our life is inseparably bound up with the system in the midst of which we live. As the President of the United States has said, "Yesterday, and ever since history began, men were related to one another as individuals. . . . In the ordinary concerns of life, in the ordinary work, in the daily round, men dealt freely and directly with one another. To-day the everyday relationships of men are largely with great impersonal concerns, with organizations, not with other individual men. Now this is nothing short of a new social age, a new era of human relationships, a new stage-setting for the drama of life." [2]

The Christian Church cannot be indifferent to this vast change in the structure of society. One

[1] Wallas, *The Great Society*, pp. 3–5.
[2] Woodrow Wilson, *The New Freedom*, p. 6.

of the indisputable achievements of Christianity is its power of producing saints. Not only has it borne rare and splendid fruits in great personalities who have left an ineffaceable stamp on human history, but in countless humble homes and unnoticed careers it has nourished a true and simple piety and a beauty of unselfish character whose secret is not of this world. There is as much need to-day as there ever was of saintly men and women. But under modern conditions something further is required for the perfection of Christian character. Christian duty demands, as it has always done, that a man should be a good father, a loyal friend, a kindly neighbour, an honest dealer, an industrious worker. But there remains that large part of a man's life in which he acts not as an individual but as a member of a class, a business corporation, a trades union, or a nation. Either this part of his life must be withdrawn from the control of Christ or it too must be consecrated, and the attempt must be made to apply the rule of Christ to the methods of industry and commerce and to national aims and policy. In the world as it now is we cannot be Christians in the full sense without setting ourselves to Christianize the social order.

It is possible to recognize and embrace this truth without indulging in baseless dreams of an easy and speedy transformation of the kingdoms of this world into the Kingdom of God. The hope that a fresh access of reforming zeal or a new wave of political idealism will soon usher in the perfected

social order can be cherished only by those who refuse to look at the real facts of life. It is a facile optimism which fails to recognize to how small a degree the principles of Christianity have as yet penetrated the life of mankind, and which shuts its eyes to the reality, power and depths of sin. So long as men's hearts are evil, society will contain the seeds of corruption. Till the rule of Christ is universally acknowledged, life will remain an unending battle renewed on ever-changing fronts The rôle which Christ assigned to the Church was not that of a popular leader marching amid the plaudits of the crowd in the van of human progress. Nothing in His teaching is more explicit than the assertion that the servant is not above his Lord and that those who would be His disciples must follow in His footsteps even to the Cross. There is no guarantee that an attempt to Christianize the social order will meet with outward success. It may lead, as in Christ's own case, to crucifixion. The Kingdom of God which Christ announced, and for the coming of which He taught us to pray, is something supernatural. It will not be established by legislation, or organization, or political revolution. It will be ushered in not by human contrivance but, when men have faith to receive it, by the finger of God Himself.

While these considerations must continually be present to clarify our vision and elevate our aims, they do not lessen the obligation resting on us to attempt to bring the whole of life into obedience

to Christ. For bound together, as we are, in the bundle of life with our fellows, we cannot fully acknowledge His rule without asserting His right to direct the whole of human life. We are so deeply imbedded and involved in an all-embracing social system, that unless we have a Gospel which has a message for society as well as for individuals, men may quite justly object that the Gospel is not concerned with life as they have to live it.

We are called to a new loyalty to the Christian ideal not only by the desperate need of the world but also by the revelation of unsuspected capacities for sacrifice, which, as the war has shown, lie buried in human nature until some great occasion makes them spring to life. A new spirit has been born among us. Multitudes who had hitherto lived selfish lives have learned the joy of helping to bear the burdens of others. Women have eagerly sought new forms of service and leaped forward to undertake responsibilities hitherto borne by men. The manhood of the nation has freely offered itself to meet hardship, pain and death. Men have died in their thousands, not for national gain or hate of their foes, but for the sake of liberty and humanity. By their sacrifice we who still live are consecrated to the service of the ideal ends for which they unselfishly gave their lives. We are dedicated to the building up of that better and fairer world which they died to secure for their fellows. When we remember the price they paid we cannot wish that our service should be less costly. Human society

never seemed more worth saving than it does now; nor were the hearts of men ever more prepared for a great adventure.

IV

It is only a Church that has a passionate belief in its own principles and is thoroughly in earnest about their application that can hope to evangelize the world. The success or failure of foreign missions depends in the last resort not on the number of missionaries or the amount of financial expenditure but on the character of the Christianity that is preached. In the preceding pages we have been concerned with questions which lie at the heart of the whole missionary movement.

What do we mean by preaching the Gospel? The evangelization of the world is sometimes regarded as primarily a matter of preaching, and it has been assumed that if a sufficient number of preachers could be provided to cover the entire geographical area of the mission-field the world would be evangelized. But this view is too simple. It misconceives the nature and ignores the chief difficulties of the missionary task. It takes for granted that words have a meaning apart from the context of life. Missionary experience has proved how unwarranted this assumption is. Here and there a devout seeker after truth may recognize in the Gospel as soon as it is presented to him the prize which he has long sought. But for the most

part long years have had to be spent in preparation of the soil. It has been necessary for the Gospel to commend itself in deeds and in the revelation of a new type of life before attention could be gained for its spoken message. The hospital and the school, the exhibition of Christian family life and a Christian home, have played an indispensable part in the presentation of the content of the Gospel.

That a statement is couched in clear and intelligible terms is not enough to ensure that it will reach and influence the mind. An impenetrable wall of prejudice may completely bar the way. Words, however plain and unambiguous, may fail to pierce beneath the surface until the hard covering crust has been broken up by some fresh living experience. A striking illustration of this is furnished by the reception given to the missionary commission of our Lord. Nothing could be more unequivocal than its terms as recorded in St Mark's Gospel—"Go ye into all the world, and preach the gospel to every creature." Yet while century followed century this explicit command was almost wholly ignored. Learned and orthodox divines occupied themselves with proving that the words did not mean what they said. It was only as the opening of the seas brought the non-Christian peoples into closer relations with Christendom that the words found an entrance into the general mind of the Church.

Is the Gospel preached to the dwellers in our slums, even though in every street there is a church

or mission hall where Sunday by Sunday it is faithfully proclaimed? The conditions of their lives may so completely obscure the love of God that this essential core of the Christian message has for them no conceivable meaning. So in the mission-field the preacher may deliver his message in vain if from the start his hearers regard it as something exclusively foreign, or if national pride and racial antipathy interpose a barrier of steel. In such conditions something more penetrating, convincing and irresistible than speech is necessary, if the Gospel is to reach men's hearts. It must come to them not in word but in power.

The attitude of the non-Christian peoples towards Christianity will be determined in the end by what Christianity actually is in practice and not by what missionaries declare it to be. Some of the earlier successes of Christian missions were gained in fields where the missionary was the only, or at any rate the chief, representative of western civilization. But such a state of things no longer exists. The influence of western civilization is penetrating into every corner of Asia and Africa. The peoples of these continents are feeling its pressure at every turn. Their knowledge of it is increasing from day to day; and unhappily it is easier for them to become familiar with its vices than to recognize its nobler elements. Their representatives are coming in increasing numbers to study in our universities and are able at first hand to form their own opinion of the influence of Christianity in the national life.

All these impressions speak so loud that they drown what the missionaries are saying. To evangelize the world it is not enough to send out preachers; our message must be expressed in clear ringing deeds whose sound none can fail to hear and whose meaning none can misunderstand. The Christian protest against the unchristian forces in social and national life must be clearer, sharper and more patent than it has been in the past. It may be that the Church as it was before the war could never have evangelized the world; that its witness had not the penetrating force necessary for so gigantic an undertaking; that before God could answer the prayers of His people some deep-seated evil had to be removed, however terrible the cost.[1]

[1] It may be doubted, for example, whether a Church that was willing to tolerate a state of things that denied to a large section of our population the elementary conditions of health and happiness possessed the moral passion which would enable it to evangelize the world. The following quotation from one of our leading Reviews will serve as an illustration:—"We are terribly far away from enabling a great section of our population to live decent and healthy lives. One has only to read a book like Messrs. Bowley and Burnett-Hurst's *Livelihood and Poverty* to be startled by a revelation of the conditions in which a large section of our people were living at the outbreak of war. In four out of the five towns investigated, *i.e.*, Northampton, Warrington, Stanley, Reading and York, 'more than one-quarter and in two out of the five more than one-third of the adult male workers were earning less than 24s. a week.' 'One half of the households below the poverty line at Warrington and Reading, nearly one-half at York and one-third at Northampton were living in poverty because the wages of the head of the household were so low that he could not support a family of three children or less.' . . . 'In Northampton just under one-sixth of the

It would be a complete misunderstanding of what has been said, if it were supposed that the energies of the Church should be diverted from its proper religious mission to projects of social and political reform, or that its primary concern is the amelioration of the conditions of our earthly existence. The precise opposite is the truth. It is only in the measure that the Church has a sure hold of eternal things, a clear vision of a spiritual world of truth and beauty, and an unwavering trust in a God of Love and Power, with whom nothing is impossible, that it can hope to regenerate human society and lead mankind into a richer and fuller life. The greatest need of our age is a deepened sense of the living reality and transcendent majesty of God. Western civilization has become materialistic, vulgar, feverish and unsatisfying. If a new spirit of repose, joy and creative power is to enter into it, men must learn again to bow in worship and adoration before the Almighty and Living God, that through fellowship with Him their hearts may be made pure and their hands strong.

school children, and just over one-sixth of the infants; in Warrington one-quarter of the school children, and almost a quarter of the infants; in Reading nearly half the school children, and 45 per cent. of the infants are living in households in primary poverty irrespective of exceptional distress caused by bad trade or short time.' And 'primary poverty' means that the actual earnings (including pensions) of the family when pooled together are insufficient to give all members the food and clothing sufficient to maintain a healthy and decent life after paying for rent and other household sundries." (*The Round Table*, March 1916, pp. 250–1.)

In a striking passage on the reasons which led Newman to enter the Roman Church, Dean Church says, "He saw that the organization of society had been carried, and was still being carried, to great and wonderful perfection; only it was the perfection of a society and way of life adapted to the present world, and having its ends here; only it was as different as anything can be from the picture which the writers of the New Testament, consciously and unconsciously, give of themselves and their friends. . . . He could not see a trace in English society of that simple and severe hold of the unseen and the future which is the colour and breath, as well as the outward form, of the New Testament life."[1] The truth of the contrast is beyond question. The firm hold of the unseen, and the sense of the absoluteness of God's demands on us, which are characteristic of New Testament life, are what we most need to recover if we are to do the work of God in our generation.

But this is not a different truth from that with which the present chapter has been mainly concerned; it is the same truth in another and deeper form. In proportion as we learn to see life in the light of the unseen and eternal, we shall realize that faith, hope and love are the things that abide. The lilies and the birds and little children will have greater value for us than the increase of silver and gold. We shall measure life not by what we can get, but by what we can give, knowing that

[1] *Occasional Papers*, vol. ii. p. 471.

only in losing our life do we truly gain it. To serve our fellow-men and to establish the reign of God in righteousness and truth will become the supreme object of all our endeavours. The worship of God in His transcendence and the service of man are each necessary to the other. God can be fully known only through the demands we make on Him when we seek to do His will on earth as it is done in heaven; and, on the other hand, nothing less than the experience of the full and perfect revelation of God in Christ is adequate to the overcoming of the evil that is in the world, and the redemption of human society.

The missionary movement is confronted with a great crisis. We have lost many lives full of promise; our material resources are gravely depleted; there is a great work of reconstruction to be undertaken at home. If under these conditions we had merely to return to the old life and continue our work on the old lines, we might well give way to despair. But the evangelization of the world is not primarily a question of resources in men or in money, but of spiritual authority and power. There are open to the Church possibilities of moral and spiritual renewal, which, because they can be measured only by the love and power of God, may truly be described as infinite. If such an inward renewal, born of a new faith and new obedience, were to take place, it would far more than compensate for the losses that have been sustained, and would set free spiritual energies of world-conquering power.

CHAPTER II

THE CHRISTIAN GOSPEL

I

THE longing for a society in which co-operation, fellowship and brotherhood will be the controlling principles must be shared by everyone whose heart has been torn by the cruelties and miseries of the war. But an ardent desire for a social order of freedom and love cannot satisfy us; we want to know the way that leads to it and the power that can realize it.

If a man is to rise above material things and live in the freedom of the spirit he must first see a vision of eternal truth and goodness. In order to do anything great he must begin by receiving. Faith in one form or another is at the heart of every upward effort and aspiration of mankind. To change things men must believe in some higher truth than the unsatisfying present. When the crowd asked Christ, "What must we *do*, that we may work the works of God?" He replied, "This is the work of God that ye *believe*." Far more important than a man's actions is what he believes—not what he professes to believe, but what he actually lives by, the faith

to which in the real crises of life he clings. This faith is the deepest thing in him, the source from which his actions spring and from which they take their colour. What a man is, much more than what he does, is the real measure of his worth to the world as well as to God.

In a special degree faith is the mainspring of Christian missions. The nerve of missionary endeavour is the conviction that in the Christian revelation there is something distinctive and vital which the world cannot do without. The question whether in the revelation of God in Christ we possess a treasure of incomparable worth is the crucial issue on which the whole enterprise depends.

It is obvious that it is impossible within the limits of a short chapter to set forth the Christian faith in its wealth and fulness. It is just as little my intention to offer a private interpretation of the Gospel. The Gospel belongs to the Church, and only the universal Church can declare truly and fully what it is. But so much of the apathy towards the missionary work of the Church has its roots in a feeble hold on the Christian verities and a vagueness as to what Christianity really means, that it seems necessary for the purpose of this book to ask, what in actual living experience the Gospel does for men and what are the essential elements which make it in truth good news for all the world. This chapter is written not for those who are sure about the Gospel, but for those who are in doubt whether Christ is for all men the Way,

the Truth and the Life. Space precludes any attempt to defend Christianity, except by showing what it is. All that I want to make clear is that, to those who believe, it offers a real, complete and satisfying Gospel.

II

The Gospel has to do with God. It is a declaration of what He is, what He has done and what He is willing to do for men. Yet just for this reason it often fails to gain the ear of men. One of the chief hindrances to religion in our time is the prevailing blindness to the realities of the unseen world. Dazzling success has attended the efforts of man to dominate and control nature, and this success has brought with it a great increase in material comfort and in the opportunities of self-realization and enjoyment. The result is that men's thoughts have become engrossed by the world. It has bulked so large in their vision that there has been little room left for God. But to live solely in the things of time and sense is to walk in darkness. "For the world hasteth fast to pass away." [1] Man's true environment is God. He is the eternal, living Reality with whom we have to do.

> Heaven's light for ever shines, Earth's shadows fly;
> Life, like a dome of many-coloured glass,
> Stains the white radiance of Eternity.

The Christian revelation is rooted in that over-

[1] 2 Esd. iv. 26

whelming sense of the reality of the unseen and the eternal, which is the breath and soul of religion in all its higher forms. Out of this deep the words and deeds of Christ draw their inexhaustible significance. His soul was steeped in the Scriptures of the Old Testament where God is revealed as the high and holy One, unapproachable in majesty, unsearchable in wisdom, infinite in might, besetting the life of man behind and before, searching the thoughts and intents of the heart. "The fear of the Lord is the beginning of wisdom."[1] On this teaching Christ set His seal. The God of whom He spoke has His throne in heaven, and earth is the footstool of His feet.[2] The first thought in the Lord's Prayer is that God's name may be hallowed and His will done on earth as it is in heaven. When Christ said to His disciples, "Nothing shall be impossible unto you," He spoke as one to whom God was the overwhelming Reality, in the presence of whose might and truth the world is but the insubstantial fabric of a dream. This apprehension of the majesty and greatness of God is the presupposition of all the affirmations of the Gospel. Where it is lacking they lose their depth and force, and become the vain repetitions of a shallow and powerless orthodoxy.

Nowhere has the transiency and unsatisfying nature of this earthly life been so deeply felt as in India. To Indian thought the world is an illusion; it has no real existence. God is the sole Reality, an Identity in which all differences disappear. But

[1] Ps. cxi. 10.

[2] Matt. v. 34, 35.

in the Christian view the world has a deep meaning because it is God's world; He made it and directs its course for the accomplishment of His own ends. The revelation of God in the Christian Scriptures is dominated by the thought of His purpose in history. The Old Testament is the record of the choice and education of a people for the fulfilment of God's designs. Hebrew prophecy was the interpretation of the events of history in relation to the divine purpose. It came to be seen with increasing clearness that that purpose included other nations besides Israel in its grasp. The mighty Cyrus was recognized as an instrument in God's hand: "Who hath raised up one from the east, whom he calleth in righteousness to his foot? he giveth nations before him, and maketh him rule over kings; he giveth them as the dust to his sword, as the driven stubble to his bow. . . . Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last, I am he."[1] This ever-deepening sense of the purpose of God in history culminated in Christ's announcement of the Kingdom of God as the realization of prophetic hopes and the consummation in which human desires and strivings would find their perfect satisfaction.

The belief in a divinely appointed goal of human life, in a Power that will preserve the fruits of man's endeavour from the destroying influences of time and change, in the eternal significance of the

[1] Isa. xli. 2, 4.

struggle between good and evil, is essential to progress. Only in the strength of this faith will men have the courage to defy the tyranny of custom and assail the established order of things. It is the conviction that God has some better purpose that drives men forth in search of the promised land, and creates a new world. In this, as in all else, Christ is the supreme Teacher, the Captain of our salvation. He affirmed that a man who in childlike trust will ally himself with the purpose of God need be daunted by nothing. "Have faith in God," He said to His disciples. "Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." [1]

Again, the whole Christian thought about God is permeated and vitalized by an overmastering sense of His righteousness. That God is righteous is a truth recognized in many religions. But nowhere is it affirmed with such emphasis, given so central and paramount a place, or filled with so rich a content as in the Old and New Testament Scriptures.

Take this peal of thunder that broke from the lips of the first of the great Hebrew prophets, the shepherd Amos: "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities." [2] Religion is not an insurance against judgment. To enter into special relations with God means to approach Him who

[1] Mark xi. 22, 23. [2] Amos iii 2.

cannot tolerate sin. Only those who have clean hands and pure hearts can abide in His presence. The searching flame of His righteousness consumes all that is unjust, unclean and false. "Now will I arise, saith the Lord;" Isaiah proclaims in a passage charged with moral passion, "now will I lift up myself; now will I be exalted. . . . And the peoples shall be as the burnings of lime: as thorns cut down, that are burned in the fire. . . . Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Character alone can survive the fiery test. "He that walketh righteously, . . . he shall dwell on high: his place of defence shall be the munitions of rocks: his bread shall be given him; his waters shall be sure." [1]

This thought of God's holiness and flaming purity was confirmed and deepened by Christ. In the Sermon on the Mount He raised the demand for moral perfection to an unexampled height; His searching eye penetrated into the secret and hidden places of the heart. There were wrongs in His eyes so heinous that rather than be guilty of them it were better for a man that a millstone should be hanged about his neck and that he should be sunk in the depth of the sea. The issues of the fight with evil were to Him so real that He counselled men to sacrifice an eye or a hand rather than suffer complete and irretrievable defeat. Unmercifulness appeared to Him a thing so hateful that the heavenly

[1] Isa. xxxiii. 10, 12, 14-16.

Father must deliver those guilty of it to the tormentors until they had paid all that was due.[1]

Stern though this teaching is, it is an essential part of the Gospel. The world can never become a better and happier place until injustice, cruelty and lust have been trampled under foot. We cannot enjoy the glorious liberty of the children of God until we have been freed from the bondage of sin. If God were to wink at iniquity our hope of escape from our fetters would be gone. The knowledge that "the face of the Lord is against them that do evil"[2] is the bed-rock of our confidence in the struggle with all that is base and vile; the foundation of our faith that injustice, tyranny and oppression must yield to the might of truth. The righteousness of God is the sheet-anchor of human progress. It is our assurance that the perfect reign of truth and goodness will one day be established on earth. God's sternness towards evil is an expression of His love.

A world whose material progress is far in advance of its spiritual growth is in especial need of being reminded of the relentless operation of moral forces. The war has shown how inevitably sin works itself out in death. Material prosperity may dazzle and deceive for a time, but without moral integrity no society can be stable and strong. Mankind has at this moment perhaps no greater need than to become possessed of a new faith in the moral govern-

[1] Matt. v. 21, 22, 25, 27-30; xviii. 6, 35, etc.
[2] Ps. xxxiv. 16.

ment of the world. To deal successfully with the large and difficult problems of reconstruction in Europe we must be inspired with a living conviction that all the strength of Almighty God is on the side of justice, right and truth. The awakening peoples of Asia and Africa need the same quickening faith in a God who loves righteousness and hates iniquity if they are to enter into the enjoyment of the larger, fuller life to which they aspire. The springs of this moral energy and hope are to be found in Christ's revelation of the character and purpose of God.

III

Only those who understand something of the majesty and holiness of God can comprehend the wonder of His love revealed in Christ. In other religions men have dared to believe that God will receive and pardon those who sincerely seek Him. But Christ taught us that God Himself is continually seeking men. As a shepherd goes after his lost sheep, as a woman searches diligently for a coin she cannot afford to lose, as a father watches for the home-coming of a wandering son, so God pursues sinful men with His pleading love. In the fulness of time this love found its highest manifestation in the Son of Man who came " to seek and to save that which was lost."

In his *Hound of Heaven* Francis Thompson has

described the wonder of the unceasing, persistent, resistless pursuit of "this tremendous Lover."

> Now of that long pursuit
> Comes on at hand the bruit;
> That Voice is round me like a bursting sea:
> . . . . . .
> "Ah, fondest, blindest, weakest,
> I am He Whom thou seekest!
> Thou dravest love from thee, who dravest Me."

The depths of Christ's revelation of the nature of God are sounded in the name by which He habitually spoke of Him—"Father." The God who inhabits eternity and is enthroned in holiness bids us draw near to Him with the intimate name of Father upon our lips and repose in Him the confidence and trust which a little child has in its earthly parent. The thought of God as a tender Father appears in occasional flashes in other religions.[1] It has in recent times become a

[1] For example, the sense of God's tender care finds beautiful expression in the following lines of Tukārām, a Marātha poet of the seventeenth century:

> Unwearied He bears up the universe;
> How light a burden I!
> Does not His care the frog within the stone
> With food supply?
>
> The bird, the creeping thing, lays up no store;
> This great One knows their need.
> And if I, Tuka, cast on Him my load,
> Will not His mercy heed?

Quoted in article on "Hindu Devotional Mysticism" by Nicol Macnicol in the *International Review of Missions*, 1916, p. 214.

commonplace of popular religious thought. But the name in itself is little; everything depends on the depth and richness of its significance. Christ filled the conception of God as Father with a unique meaning. As interpreted by Him it discloses unfathomable depths. He claimed to have a knowledge of the Father which no one else possessed: No one knoweth "the Father, save the Son, and he to whomsoever the Son willeth to reveal him."[1] The wealth of meaning of the name Father as it was used by Christ must be learned from the experiences of the life of sonship which Christ revealed and made available for those who through Him believe in God the Father.

But before we consider in somewhat fuller detail what the Fatherhood of God means in Christian experience, the question may be asked: How can we be sure that God is what Christ declared and revealed Him to be? The assurance will not come as the conclusion of a logical argument. God is not apprehended merely by the intellect but by the far deeper and more vital movement and outreach of our whole being. George Romanes, the distinguished scientist and friend of Charles Darwin, in describing his return to faith after long years of doubt, attributes the change not "so much to purely logical processes of the intellect, as to the sub-conscious (and therefore more or less unanalyzable) influences due to the ripening experience of life."[2] It is the pure and childlike in

[1] Matt. xi. 27. [2] Romanes, *Thoughts on Religion*, p. 100.

heart who will see God; it is those who are willing to do God's will that, according to Christ's word, will know of His teaching.[1]

The supreme evidence of the Christian revelation is Christ Himself. He showed us God. As we submit ourselves to the influence of the impression made by His words and life, there springs up in our hearts a faith in the God whose love He manifested. From His flame our candle is lit. When we put ourselves in contact with Christ we become aware that we are brought through Him into the presence of the living God and that His voice is speaking in our hearts. Christ tears away the veil that hides truth from our eyes. He leads us into a new world of reality, and when He brings us into it we know that it is real and true.

Faith is thus fundamentally an act of trust, a surrender of ourselves to the God whom we find and know in Christ. There is in it an element of venture as in the decisions which men continually make in ordinary life when they have to act on knowledge that falls short of demonstration and must dare something if they are to gain their end; decisions without which no war was ever won, no business ever built up, no large success ever gained. Human society is founded upon trust, and a man who would never put confidence in another until he had demonstrative proof of his integrity would make a sorry business of life. It is not otherwise in the relations of man with God. Religion is not

[1] Matt. v. 8; xviii. 3; xix. 14; Luke xviii. 17; John, vii. 17.

a matter of precise and narrow calculation. It is a great and splendid adventure of the soul, an exploring of the height and depth and length and breadth of the goodness and love of God.

But though faith is a venture it is not a blind leap in the dark. It is all the time in touch with the realities of life. To respond to the revelation of God in Christ is not a lapse into the region of baseless speculation but a reaching out towards a fuller and truer life; it is the gateway to new freedom and strength. The Christian Church is a witness that there is a world of spiritual reality which faith can apprehend. Through the centuries multitudes of men and women have trusted in the God and Father of Jesus Christ and proved Him to be what Christ declared. Faith verifies itself in experience. Just as a man who has lived in long intimacy with a friend, watched him under every testing circumstance, marked every look and instinctive movement in which the soul reveals itself, would sooner doubt the evidence of his eyes than the character of one whom he has learned to love and know so well, so those who live with God in an intimate fellowship of trust and love become with the growing years more sure of Him than of anything in heaven or earth. So also we, in our turn, beholding the glory of God in the face of Jesus Christ and encouraged and inspired by the faith of those who have tasted and seen that God is good are invited to embark on the greatest of all adventures and to prove in an ever-deepening, expanding,

satisfying experience that God is the strength of our heart and our portion forever.

IV

How then does faith in God the Father through Jesus Christ express itself in Christian experience? What are the liberties, powers and privileges of those who have been called to be sons of God?

In the forefront of the Gospel stands the blessing of forgiveness. Nothing more clearly distinguishes the Gospel as a divine remedy for human need than that it should be concerned first of all with sin. It thereby goes to the heart of the evil in the world. Forgiveness of their sin is not something of which most men to-day greatly feel themselves in need. This is one consequence of the absorption in the world, the concentration of interest in its natural processes and material goods, which has blinded men's eyes to the presence of the living God. But if there is in the world a moral order, which is its deepest truth and eternal meaning; if we have to do with a personal God who loves righteousness and hates iniquity and sifts men's thoughts and actions, then our sin against Him becomes our chief concern. Peace of mind is impossible until we know that it has been forgiven.

In human experience forgiveness is a real thing. Let us take the case of a man who has been guilty

of base treachery to a friend. The wrong cannot be blotted out; it remains a terrible and damning fact. The only way in which relations can ever be restored is that the fault should be dragged into the open and recognized by both the wrong-doer and the wronged to be what it actually is. If, when this has been done, the one who has been wronged freely forgives the other and restores him to trust and friendship, something new and wonderful takes place; a creative act, in which human personality reaches one of its highest expressions. The fulness and wonder of forgiveness is in proportion to the moral capacity of the one who forgives to understand and to hate the wrong that has been done.

Just as a wrong committed separates friend from friend, so our sins, until they are forgiven, shut us off from God. We may not be aware of this. We may be quite satisfied with ourselves. But some day an awakening may come, and the moral issues of life become everything to us. It may be some flagrant sin that will torment our conscience, or just the discovery that we have hardened our heart against the love of God. Is there greater sin than to have looked into the eyes of Jesus, to have heard His call, to have known His love, and then to have betrayed Him?

A crust of lighthearted optimism may hide from us for a time this aspect of reality; but the sudden apprehension that the God from whom and unto whom are all things is as holy as He is great and

wise may at any moment cause a yawning gulf to open at our feet.

The Christian Gospel alone among the religions of the world really faces this fundamental spiritual need. It not only recognizes it, but exhibits it in its acutest and darkest form. The blackness of sin is revealed in the crucifixion of the perfect Son of God. In that act we see what the sin of the world really means. And it is just there that the Gospel meets us. It bids us gaze into the depths of moral evil, and find there a love that is deeper still. The sin that sought to thrust Jesus Christ out of the world found itself vanquished by an unconquerable love. In the dread act of Calvary the love of God and the sin of man were locked in mortal combat and victory remained with love. And ever since then the man whose awakened conscience sees his sin as something unforgivable separating him for ever from God may lift his eyes to the cross and see there love that opens its arms to him in spite of his sin. Just as the man who has grievously wronged wife or friend cannot believe that forgiveness is possible for him, until to his utter amazement he finds himself forgiven, so the man who realizes his sin as an unalterable fact which no repentance can ever undo discovers in the cross a forgiveness as real, as actual as his sin.

It is impossible here to enter into the full meaning of Christ's sacrifice, or to try to fathom the moral significance of the act in which the One who was without sin offered Himself to God for the sin of the

world. It is enough for the present purpose to insist that the need of forgiveness is a real human need, and that, as a fact of experience repeated in countless instances, men find in the cross of Christ God's forgiveness actually present, so that they dare to believe in it, accept it, and rejoice in it. In the world where men sin, in the heart of the real battle of life, the love of God has been manifested and proved itself stronger than sin.

The Gospel of God's forgiving love in Christ is thus the foundation of a peace which nothing can disturb. The worst in life has been faced; there is nothing more to fear. For the whole ground of our confidence is seen to be no longer in ourselves but in God and in His inexhaustible love. It is the realization of this truth that brings gladness and liberty. Like Saul the Pharisee men everywhere are concerned to establish a righteousness of their own. It is a disheartening business. For we can never be sure that it is sufficient, and at its best it is nothing in which to triumph. But when the Gospel has opened our eyes to see that our acceptance with God depends not on what we are but on what He is, we are able to rejoice with joy unspeakable and full of glory. For nothing can rob us of a peace which rests upon the immovable rock of God's faithfulness. Neither life nor death, nor height nor depth, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord.

V

Forgiveness breaks the chain of the past. It removes every barrier which separates us from God. It sets us free to live in God and for God, and to enjoy all the liberties and privileges of sonship. Hence there breathes through the writings of the New Testament a wonderful sense of deliverance. We feel everywhere the throb of an abounding vitality, of released energies, of triumphant faith and lively hope. The writers speak out of a living experience. "We are more than conquerors," they say. "We know that we have passed out of death into life." [1]

Christianity is a religion not of aspiration but of fulfilment. Christ proclaimed the Kingdom of God as already present. Its first-fruits were evident in the miracles of healing which He wrought. "If I by the Spirit of God cast out devils, then is the kingdom of God come upon you." [2] The supernatural signs of the power and willingness of God to break the chains in which men are bound belong to the heart and substance of the Gospel; they are the indisputable evidence that the time of

[1] Rom. viii. 37; 1 John iii. 14.

[2] Matt. xii. 28. *Cf.* xi. 2-6, where in reply to the enquiry of the Baptist whether He was the Messiah Jesus is content to point to His miracles of healing and works of mercy; and the passage in Luke x. 17-19 where on hearing from the disciples the works done in His name He declares that He has seen Satan falling as lightning from heaven.

fulfilment has come, when the love of the Father is fully manifested and God can show Himself as He really is.

The crowning evidence of the Sonship of Christ was His resurrection. He was " declared to be the Son of God with power by the resurrection of the dead." [1] For one related to God as He was, " it was not possible that He should be holden " of death.[2] As the winter is powerless to keep back spring, so the resurrection of the Son of God was inevitable. The Resurrection was the dawn of a new creative epoch in the history of the world. It signalized the triumph of the spiritual over the natural. " Just as the promise and the potency of all organic life lay in the first cell, and of all human history in the first man, so here," it has been truly said, " there lie the beginnings of a new humanity, of a new heaven, and a new earth. Here, in the Resurrection, a new influx from the world of spirit comes breaking into the world of time." [3]

St Paul saw clearly that if the meaning of the world is to be sought not in nature but in man, not in that which is material but in that which is moral and spiritual, then the new relations with God into which men are brought through the death and resurrection of Christ mark a crisis in the life of mankind. Those who believe in Christ are crucified with Him. They share in His risen life. They

[1] Rom. i. 4. [2] Acts ii. 24.
[3] Professor D. S. Cairns in *Christ and Human Need*, p. 186.

are to reckon themselves in Christ "alive unto God." They walk in "newness of life."[1]

The new life brings deliverance from the bondage of sin. For the might of God is stronger than sin and all the power of God is freely available to those who are able to draw near to Him in childlike trust. "Sin shall not have dominion over you," St Paul assures the Romans, "for ye are not under law but under grace"; the fountains of God's love and saving power are open to those who will drink of them. St John, writing as one to whom God in Christ was the supreme fact of life, asserts that, "whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him."[2]

The Gospel brings not only release from the dominion of sin, but redemption from bondage to the world. Reconciliation with God exalts us above the world, and enables us to enjoy the freedom of those who have been made His sons. "Beloved, now are we children of God, and it is not yet made manifest what we shall be."[3] For those who are sons of the omnipotent Father the world cannot be a closed system of natural law. It is plastic under His hand and exists to subserve His purposes. In the presence of the perfect Son, to whom the Father was a greater Reality than the world, disease and sickness lost their power; and even the winds and the waves obeyed Him. He taught His disciples that to faith all things are

[1] Rom. vi. 4, 11. [2] 1 John iii. 6. [3] 1 John iii. 2.

possible; that if a man would dare to conceive something beyond the range of average human experience and to make greater than ordinary demands upon God, there would take place what, because it transcends ordinary experience, we call a miracle. No task is too hard, no difficulty insuperable, no circumstances impossible, for those for whom the Father's love and power are freely available.

Not that the reign of God is yet fully manifest. The world, as the apostle tells us, still groans and travails in pain, waiting for the time when "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."[1] For that consummation we patiently wait in hope. But for those who in Christ have been made sons of God the vital change has already taken place. The law of the Spirit of Life in Christ Jesus has made them free from the law of sin and death.[2] They have already passed out of bondage into liberty, out of death into life. The eternal realm of life and truth and love is already theirs and according to their faith they may live in the enjoyment of its powers.

To those who are His children God gives His own Spirit. "Because ye are sons," writes St Paul, "God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."[3] Christ spoke of living water of which a man might drink so that it should "become in him a well of water springing

[1] Rom. viii. 18-25. [2] Rom. viii. 2. [3] Gal. iv. 6.

up unto eternal life." We have but to open our whole nature to receive this divine gift. In His inexhaustible fulness the Holy Spirit will be in us an energy of life, quickening our faith, illuminating our minds, vitalizing our powers, communicating through us life and strength to others. What we can be and do is no longer to be measured by our natural gifts and powers but by what the Spirit of God can be and do in us. There is opened to us a life whose possibilities are infinite. "I live," says St Paul, in a paradox which compresses in a sentence the profound secret of the Christian life; "and yet no longer I, but Christ liveth in me." In the experience of the writers of the New Testament the gift of the Spirit, who is the Spirit of Jesus, is indistinguishable from the personal presence of the risen Christ. It is Christ Himself who lives in us and in whom we live.

Prayer is the breath of the new life in Christ. For that life is one of unbroken communion with the Father. Childlikeness is its distinguishing characteristic. To the childlike spirit the promises of Christ regarding prayer will not seem strange. For it is natural for a child to ask and to receive. Our darkened minds are perplexed by the limitations of prayer; but Christ who looked continually on the Father's face saw only its possibilities. "Everyone," he said, "that asketh receiveth." "If two of you shall agree . . . it shall be done." For it is the nature of the Father to give. It belongs to His character. And character in its perfection is

the most stable thing in the world. We may depend on it with greater certainty than on the recurring seasons. The only limitations to the things that we may ask and receive are our ignorance of the Father and the vacillation of our trust in Him. The life of sonship is meant to be full of answered prayer.

The Gospel is thus all that the human heart can desire; for it makes God in His inexhaustible fulness available for the soul that trusts Him. But it is not only the complete satisfaction of the needs of the individual heart. The Christian life is not one in which the soul is wholly pre-occupied with its own relation to God. The essence of the Christian salvation is that it teaches us to know the Father, who, because He is Father, loves the world which He has made and is seeking to restore it to perfection. The Gospel frees us from the world and raises us above it only that we may co-operate with God in the carrying out of His redemptive purpose for the world. We are saved with a mighty salvation in order that we may glorify God in the service of our fellow-men. In Christianity the mystical and the ethical elements in religion are united in the highest degree. The Christian goal is the perfected Kingdom of God. The splendour of the Christian salvation is that it is something social. It introduces us into a fellowship. In making us His sons God makes us members of a family. The life of the Christian is not that of an only child; it is the glad rich life of a home in which there are many

sons and daughters. The salvation which God gives us is life in a community in which we may enjoy an unending, inexhaustible fellowship of love.

If the knowledge of God into which Christ brings us is even now so rich and satisfying, what shall we say of the future? The last enemy to be overcome is death. But over this foe also the Gospel is triumphant. It has robbed death of its sting and the grave of its victory. To those who already are partakers of eternal life death can have no terrors. It cannot interrupt the fellowship which they already enjoy with the living God. On this truth Christ rested His argument for a future life. "God," He said, "is not the God of the dead but of the living." Those who are united to God are united to Him for ever. Death cannot break the relations into which they have been brought with Him.

What life will be beyond the grave we have not been told. We only know that it will be the perfecting of that life of fellowship of which we have tasted the first-fruits. The veil will fall from our eyes; we shall see no longer as in a glass darkly but face to face. What that fruition will be the mind cannot picture. It is enough to know that its gladness can be measured only by the goodness of God.

The wealth and wonder of the Gospel find their richest expression in the sacrament of Holy Communion. In it we are invited to the table of the Lord at which nothing is required of us except that we should take what His love has provided. We

are thus reminded that the Christian life is from beginning to end a receiving—a continual coming in our poverty and emptiness and weakness to be filled unto all the fulness of God. The breaking of the bread and outpouring of the wine speak of the unmeasured love of God, bearing and forgiving the uttermost of human sin. In the eating and drinking we acknowledge that Christ is the food of our souls, and His inexhaustible life is imparted to us as we are able by faith to receive it. In partaking of the body and blood of our Lord we are pledged to the service of the ends for which He died, to share in His work of redeeming the world through sacrifice. The eating of the one bread reminds us that we are members of one another, part of the great family of God, citizens of the new commonwealth where love and freedom rule. And inasmuch as we celebrate the feast " until He come " our thoughts are carried forward to the glorious consummation when the reign of God shall be fully manifested and sorrow and pain and parting shall be no more.

VI

Seeing that we have such a Gospel, two things are required of us. The first is that we should believe in it, glory in it, put it boldly to the test. We have been too ready to come to terms with current views of the world which in their fundamental assumptions take no account of Christ. But Christ can never be fitted into any synthesis which starts by

ignoring Him. He is Himself the Truth, the fountain light of all our day. In the intellectual and moral situation in which we find ourselves we have to choose between accepting the Christian Gospel in its fulness, or rejecting it altogether. The time has come, as a recent writer has said, when we must either believe a great deal more in God or a great deal less. The hope for the Church lies in a great venture. Refusing to be "fashioned according to this world" we must cast ourselves unreservedly on the love and power of God; in order that being transformed in our inmost nature through the renewal of our mind we may, in the words of the apostle, prove what is the good and acceptable and perfect will of God.[1]

The second demand that the Gospel makes on us is that we should preach it; proclaim it, that is to say, as a divinely given message and allow it to do its own work. The Church has been too much inclined to stand on the defensive. There is indeed an apologetic task of the first magnitude to be undertaken in working out the far-reaching implications of the Christian faith and showing how the Christian conception of God and the world transcends in grandeur all systems which human reason has been able to devise. But Christianity is not primarily a philosophy. It is a Gospel for those who are simple and childlike in heart. The one indispensable argument is that it should be exhibited as it really is.

[1] Rom. xii 2.

To bear witness to the Truth is the highest service that we can render to the world. "The greatest thing a human soul ever does in this world," Ruskin has said, "is to *see* something, and tell what it *saw* in a plain way."[1] In the previous chapter it was asserted that the principles of the Gospel must be applied to the whole of life and that if the Gospel is to find complete expression the attempt must be made to Christianize the social order. But in seeking to change social conditions we must never lose sight of the truth that the only power which can transform society is the Gospel of God's purpose and God's grace. The victory which overcomes the world is our faith.

In preaching the Gospel we shall welcome truth wherever we find it. And we shall find much. Through the long centuries the heart of man has cried out for the living God. Among primitive peoples we can recognize in the belief in spirits and souls the first beginnings of a consciousness of a world of spiritual reality; in the rigid prohibitions of *tabu* and *mana* we detect a dawning sense of the sacred, the unconditional and the supernatural. In the higher religions men have penetrated deep and far into the mysteries of the spiritual world. They have travelled many roads. There is nothing that men have not been willing to do or to endure, if only they might slake the burning thirst of their souls. The spirit of man has soared to lofty heights; it has sounded many deeps. Nor has the search

[1] *Modern Painters*, vol. ii. p. 278

been in vain. Those who have sought have also in some measure found. They have touched the hem of the garment of the Almighty. They have apprehended truth by which their spirits could live. Those who know the love of God in Jesus Christ cannot doubt that the heart of the Father has always gone out to meet the seekers in every land who have longed for Him. The knowledge of other religions which has been accumulated in such profusion by the labours of scholars in recent years is a great enrichment to Christian faith. It reveals how manifold, how vast, how boundless are the needs of the soul of man. In the light of these questionings and intuitions, these insatiable desires and vehement strivings, we can see new meanings and greater depths in the Christian revelation. Our constant danger is that we allow the content of our faith to become impoverished; we repeat the phrases of our creed, while the fulness of life has gone out of them. All that is true and inspiring in other religions is a means of making clearer to us the riches that are found in Christ, and so of deepening our sense of the priceless treasure which we have in the Gospel.

But while we recognize that truth is to be found in all religions and while our attitude towards that truth is one of hearty sympathy, necessity is yet laid on us to preach the Gospel. In none of the other religions is the nature and character of God fully declared. In Jesus Christ alone has the Eternal Word taken flesh and dwelt among us, so

that we have beheld His glory and seen it to be grace and reality. God who said, Light shall shine out of darkness, has, as at a second creation, shined in our hearts, " to give the light of the knowledge of the glory of God in the face of Jesus Christ " ; and that Light has been given to lighten all peoples.

CHAPTER III

THE WHOLE WORLD

It may be admitted that the Christian Gospel contains the secret of peace, strength and freedom for all mankind, and yet the question may be seriously asked whether, since the war has shown Christendom to be in a sorry state, and since, as was shown in the first chapter, the Church cannot hope to win the non-Christian peoples unless its witness becomes more pungent, forcible and effectual at home, the wise policy may not be to concentrate our energies on making the life of the West more Christian. Moreover, can it be expected that a Church, whose resources in men and money have been seriously depleted through the war and whose strength is barely sufficient to cope with the multitude of urgent problems which the war has brought, will have any large supply of time, thought and service to spare for work in other lands? These are real difficulties not lightly to be brushed aside. An attempt will be made in this chapter to deal with them and to maintain that in spite of the incubus of a very imperfectly Christianized social order, in spite of the problems created by the war, and in spite of the limitation of material resources

the Church cannot set before itself any lesser aim than the evangelization of the whole world. In the situation which now confronts it there is for the Church only one chance of safety: it is to stake everything on a great adventure.

I

M. Bergson has asserted that the distinguishing feature of our age is the steam-engine. "In thousands of years," he says, "when, seen from a distance, only the broad lines of the present age will still be visible, our wars and our revolutions will count for little, even supposing they are remembered at all; but the steam-engine, and the procession of inventions of every kind that accompanied it, will perhaps be spoken of as we speak of the bronze or of the chipped stone of prehistoric times: it will serve to define an age." [1] Merely on the ground of the changes it has brought about in the means of locomotion and communication, the steam-engine must be regarded as having introduced a revolution in the life of the world. It has bound the world together with such strong and intricate bonds that no people can any longer live its life without reference to other peoples. The fortunes of Europe and America have become indissolubly linked with those of Asia and Africa. The days of isolation are gone beyond recall.

[1] *Creative Evolution*, p. 146.

By his triumph over the forces of nature man has added enormously to his moral responsibilities. One is sometimes tempted to wonder whether it would not have been better for mankind if the invention of the steam-engine had been delayed for a few centuries longer. It is doubtful whether our generation possesses the moral insight and energy to deal with the problems which have resulted from the growth of mechanical inventions. When we consider how little human foresight has availed to avert the catastrophe of a European war, or reflect how few people in our own social and industrial life are able to look beyond their private interests or the interests of their class, we may well wonder where the statesmanship, the breadth of view, and the strength of character are to be found which are necessary for dealing with the larger and more difficult questions involved in the contact of races in widely different stages of development. A large proportion of the peoples of Asia and Africa have passed under the control of European Powers. On a rough calculation of the population of the British Empire prior to the war, out of every eighty-three subjects of the Crown only nine were citizens of the United Kingdom and three of the self-governing Dominions, while sixty-three were Indians, six Africans, and two representatives of various other dependencies. Other Western Powers had similar, if lesser, responsibilities. Have the dominant peoples the imagination, the sympathy, the self-command, the moral fibre for the gigantic tasks they have

undertaken? Do they see the issues clearly enough, and are they sufficiently resolute in the pursuit of disinterested ends to ensure that empire will be conceived as a trust and that the interests of the subject peoples will be the determining factor in the administration of the territories under their rule? Will western governments have sufficient strength of mind and purpose to protect the peoples of Asia and Africa from the commercial greed and the domination of selfish private interests which in the West itself seriously threaten to deprive men of their real liberties and to drive the weak to the wall? It seems vain to hope that without some large increase in their spiritual capital the Christian nations can grapple successfully with these prodigious tasks.

The new spiritual energies which are needed must come from above. They are not latent in the situation itself. The evidence of history shows the moral dangers inherent in the commingling of divergent races and civilizations. Unfamiliar vices are more easily acquired than unfamiliar virtues. The moral conditions in treaty-ports where East and West come into contact suggest what may before long take place on a larger scale. The weakening of moral restraints and the tendency to call in question moral standards, which so easily result from contact with unfamiliar customs and new systems of thought, are likely to constitute an increasing danger to the moral health of Christendom.

The effects of the unification of the world through

steam and electricity are no less deep and far-reaching upon the non-Christian peoples. The vices of the West find a ready entrance, spreading physical disease and moral corruption. The inrush of new ideas is a disintegrating force, breaking down inherited safeguards and sanctions and weakening the power to withstand the flood of new temptations. Can the traditional faiths maintain their hold over men's minds against the corroding influences of modern knowledge, or have they sufficient moral power to counteract the pitiless workings of modern industrialism? Western civilization in one form or another must inevitably penetrate the whole of Asia and Africa and transform them. It is not in our power to stay the resistless movements of penetration, but we can in some measure determine the character of the influences which emanate from the West.

It is thus clear that we cannot, even if we would, be indifferent to the needs of non-Christian peoples. The inventions by which we have sought to increase our power and our wealth have indissolubly united our lives with theirs. By a multitude of unseen and unregarded channels influences are flowing from us to them and from them to us. In countless indirect ways their thought penetrates and colours ours and our thought theirs. "Every man," it has been truly said, "is educated by every other man; for even when the one individual is wholly hidden from the other, the inter-relations of men are so subtly but indissolubly joined that the capacities

or incapacities, the confidences or anxieties, the sympathies or hates of one man will affect—through vast distances or over the more insuperable barriers of class—the peace and the fortunes of another; may indeed help so to form some outward factor of his environment or so to colour some inward state of feeling or opinion as to alter the choice of policies or the fate of character. . . . The individual man, in this world, may escape almost every calamity or deliverance except that which comes in the form of other men. And this at last—for the strong upon the one hand, or the weak upon the other—is the unescapable education." [1]

The tasks we have to undertake are thus imposed on us by the inexorable conditions of the world in which we live. On the one hand the Christian nations through their contact with the less advanced peoples of the world have incurred enormous moral responsibilities. Their treatment of the peoples subject to their rule and of those, like the Chinese, less advanced industrially and politically than themselves, will be the searching test by which they will be judged at the bar of history, and each passing day makes its contribution to the final and irrevocable answer. On the other hand, the peoples of Asia and Africa, two-thirds of the population of the globe, are being rapidly swept out of their former isolation into the fierce currents of modern life and exposed to the strain of conditions for which their past has little prepared

[1] Murphy, *The Basis of Ascendancy*, pp. 154-6.

them. Is there available for them a solid ground of moral conviction on which they may take their stand, or a living faith which can inspire and vitalize the new social order that is being born? If the Church has no contribution to make to the solution of these vital and fundamental issues of the world in which we live, it has lost touch with the realities of actual life, and we need not be surprized if men cease to give any serious heed to its message.

It may well seem that the tasks imposed on us by modern conditions are beyond our strength. But there is no way of altering the conditions. We cannot set back the clock. The tests of life are real and inexorable. The war has shown us how at a critical moment lack of imagination or selfish neglect of duty may imperil the whole fortunes of an empire built up by the labours of many generations. So no excuse of ignorance or preoccupation will avail in the least to avert the consequences of failure to recognize the true nature of the tasks which the Church must undertake in the world to-day or of want of resolution in grappling with them. There is nothing in the Christian revelation which warrants us in hoping that we shall be given tasks within our powers. What is promised is that power will be available sufficient for our tasks. The only thing open to us is to go forward. We must pray to be made big enough for what we have to do. We must ask that there may be a growth in moral stature sufficient to deal with the problems which material progress has created. And in going for-

ward we shall find salvation, for we shall be driven to lift our eyes beyond the world to God.

II

The view that the problems demanding solution in our own midst are so pressing and engrossing that there is no energy or strength to spare for remoter needs rests upon a fundamentally erroneous view of the nature of Christianity.

When the General Assembly of the Church of Scotland, in the year 1825, was considering the proposal which led to its starting a mission in India and the sending out of Alexander Duff, there was also before it another proposal for increasing the means of education in the highlands and islands and the great towns of Scotland. In the eyes of a good many people the two schemes conflicted with one another, and there was considerable controversy which should be given precedence in the matter of an authorized annual collection. Dr Thomas Chalmers, who took part in the debate, declared with characteristic insight that in his view it was a matter of indifference which scheme was given the preference, for either would pave the way for the other. " Charity," he said, " does not work by the process of exhaustion, but by *fermentation*."

It is a common fallacy to assume that the available resources of the Church are fixed and measurable, so that if the claims of one cause are satisfied there

is less remaining for the support of others. Christianity is life, and life cannot be measured by the rules of arithmetic. It is an incalculable thing with endless possibilities of growth. A plant that is starved and languishing in an unfavourable soil or because of insufficient nourishment may display astonishing vigour and bear abundant fruit when the right conditions are provided. Tasks which tax the strength of an invalid to the uttermost are a delight to the man whose health is restored and who is overflowing with vitality. So when men's souls are on fire things become possible that could not have been thought of so long as their hearts were cold.

Seldom has a people passed through a more exhausting crisis than the United States of America in the Civil War. The war began in 1861 and the critical years were 1863 and 1864. The former was a year of many disappointments to the North, and there was much to discourage, and the latter made severe calls on the steadfastness and patience of the people. Yet these two critical years witnessed a remarkable rally of the Christian people of North America to maintain their missionary enterprizes. The supporters of the American Board, whose income had fallen by $129,000 during the two preceding years, increased their givings by $61,000 in 1863 and by a further increase of $122,000 in 1864. From 1859 to 1862 the average income of the Methodist Episcopal Church for home and foreign missions was under $260,000. In 1863 there was

an increase of $150,000, in 1864 a further increase of $150,000, and in 1865 a still further increase of $83,000, bringing the total contribution in that year to more than $618,000. Other leading mission boards in North America had similar experiences.[1]

The experience of French Roman Catholic missions after the Franco-Prussian war tells the same tale. France was exhausted by the sufferings of war, the loss of her provinces, and the payment of a huge indemnity. Yet in the year following the war the income in France of the Society for the Propagation of the Faith exceeded that of any previous year (save the exceptional jubilee year in 1858), amounting to fr. 3,354,829, and every following year showed an increase. Some of the finest buildings in the French mission-fields were built in the years following the war, and large subscriptions were forthcoming for the relief of famines in India and China. The order of White Fathers founded by Cardinal Lavigerie had only a handful of members when the war broke out, but four years after peace was declared it numbered a hundred, and its membership steadily increased until in 1913 it had 549 missionaries. The Paris Missionary Seminary sent out 186 missionaries between the years 1872 and 1875, the annual average being higher than in any previous year of its history. Other missionary organizations were able to report a similar increase.[2]

[1] I am indebted for these particulars to Dr Frank K. Sanders New York.

International Review of Missions, 1915, pp. 655-6.

These illustrations prove that the support available for missionary work is to be measured not by the material wealth of a people, but by the spirit which animates them. The efforts hitherto made to extend a knowledge of the Gospel throughout the world bear so small a proportion to the numbers and wealth of professing Christians that, even though numbers are lessened and wealth greatly reduced, those efforts might easily be increased if the hearts of Christian people were set on fire. If we get this truth firmly fixed in our minds we shall not be discouraged by the financial exhaustion which the war will inevitably bring.

The spirit is the one thing that matters. Let men's hearts be stirred by a sufficiently powerful appeal and anything may be done. Who could have foretold before the war that in Great Britain men in their millions would turn from their money-making and pursuit of pleasure and offer themselves willingly to fight and, if need be, die in their country's cause? Or that the citizens of the self-governing Dominions would with equal readiness hasten to the field of battle constrained by no bond save loyalty to common ideals? When the imagination is kindled, slumbering and unsuspected energies leap to life. The obstacles to the unification of Italy were insuperable until Mazzini set men's hearts ablaze with his dream. "He had the prophetic assurance of a great possibility," says his biographer, "and his contagious faith made it a reality. He saw, when hardly another of his con-

temporaries saw it, that Italian Unity was a practicable ideal; his teaching informed the national resolve, that changed the seemingly impossible into a fact." [1]

Above all others the Christian must believe in the possibility of spiritual renewal and the breaking out of new energies. He is false to the genius and spirit of his calling when he begins to measure his material resources and to calculate just how far they will carry him. For Christ has opened to him the whole treasury of God. It should be his rooted conviction that "the things which are impossible with men are possible with God." The Christian life was meant to be from first to last a great and splendid adventure.

Let us take from the history of missions a single illustration of what faith can accomplish in the absence of any visible means of achieving the ends desired. During the war the China Inland Mission celebrated its jubilee. Fifty years before the inland provinces of China were regarded as practically closed to foreign residence. It seemed impossible for the existing missionary societies to incur additional obligations. But the spiritual needs of the people of inland China were laid as an overwhelming burden on the heart of Hudson Taylor. For months he shrank from committing himself to an undertaking which from the human standpoint seemed impossible. But it became increasingly clear to him that "the apostolic plan

[1] Bolton King, *Mazzini*, p 32

was not to raise ways and means, but to go and do the work, trusting in the sure word, which had said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." At length on a Sunday on the sands at Brighton, without having any resources on which he could reckon, without seeing any means by which the apparently insuperable obstacles could be overcome, he resolved to obey what he believed to be the call of God. Within a year he was able to sail for China with a party of fourteen missionaries besides himself and his wife. One by one the closed provinces of China were entered, until all were occupied by missionaries. At the end of fifty years the members and associates of the China Inland Mission numbered 1063. During all that time the mission never lacked support, though it never made any public appeal for funds. Its needs were made known to God alone, and in answer to prayer it has received in the fifty years of its existence sums amounting to nearly £2,000,000. In an age in which money is apt to be regarded as the one thing needful even for the advancement of God's Kingdom, the story of the China Inland Mission is a monument to the truth that those who seek first the Kingdom of God may count on having all their wants supplied.

With this and many other examples of what may be accomplished by prayer and faith to encourage us, we dare not say that any task is impossible. The difficulty does not lie in our resources which

are as inexhaustible as God Himself. It lies entirely in the poverty of our imagination, the coldness of our hearts and the weakness of our wills.

Since Christianity, in Dr Chalmers' phrase, works not by a process of exhaustion but by fermentation, one form of service cannot injure or conflict with another. In order to solve our problems at home we need a hearty willingness to subordinate selfish interests to the good of the community, a burning social enthusiasm, an ardent and consuming love. Every act of unselfishness, every sacrifice for others, every effort to redeem and enrich human life the world over, helps to feed this flame. The great obstacle to all reform is selfishness. Everything that enables men to learn something of the joy of service and of giving is of assistance to those who desire to make the world a better place. It generates the spirit which alone can carry us to victory.

The life of a Father Damien seems to lie altogether outside the dominating economic struggles of our time, and to have no direct relation to the social problems to which they give rise. For a quarter of a century he ministered to the needs of a small colony of outcaste lepers in a remote island of the Pacific, in the end contracting and dying from the disease. Yet it is by the heroism and sacrifice of those who, like him, without thought of reward or praise, have spent themselves for the good of their fellow-men, that faith and love are kept alive and the fires of unselfishness and devotion are kindled in others. "The saints, with their ex-

travagance of human tenderness," says Professor William James, "are the great torch-bearers of this belief (*i.e.* that every soul is sacred and that we must despair of no one), the tip of the wedge, the clearers of the darkness. Like the single drops which sparkle in the sun as they are flung far ahead of the advancing edge of a wave-crest or of a flood, they show the way and are forerunners. The world is not yet with them, so they often seem in the midst of the world's affairs to be preposterous. Yet they are impregnators of the world, vivifiers and animaters of potentialities of goodness which but for them would lie for ever dormant. It is not possible to be quite so mean as we naturally are, when they have passed before us. One fire kindles another; and without that over-trust in human worth which they show, the rest of us would lie in spiritual stagnancy." [1]

These considerations are an abundant justification of missionary work even among obscure and dying races. The Moravian Church with conspicuous devotion has chosen as its principal fields of labour areas where the rigours of the climate, the hardships of existence and the sunken and depraved condition of the people would have discouraged all but the most daring. For more than a century and a half a mission was maintained on the remote and inhospitable coast of Greenland. Throughout that period the missionaries patiently taught the scattered, unorganized, degraded Eskimos, until,

[1] *Varieties of Religious Experience*, pp. 357-8.

the task of Christianization having been substantially accomplished, they were able in the year 1900 to hand over the work to the Danish Lutheran Church. The mission among the Eskimos in Labrador, which is still carried on, dates from a slightly later period. About 1735 work was begun among the Hottentots in Cape Colony and also in Dutch Guiana or Surinam, where, first among the remnants of Indian tribes and then among the Bush negroes, in an enervating and dangerous climate work has been maintained at a heavy cost of life and health. Later missions of the same devoted Church are on the Mosquito Coast, now belonging to the Republic of Nicaragua, among the dying aborigines of Australia and in the lofty valleys of the Western Himalayas on the borders of Tibet.

This patient and unflinching labour on behalf of peoples in the lowest stage of human development has not been wasted. It is among the priceless treasures of the Church. It proves that the love of Christ for the lost, the down-trodden and the outcaste can still sway the wills of men and nerve them to heroic service. The story is a living force, exerting its influence on other lives and calling forth similar devotion. When faith grows dim and the desire for wealth and ease extinguishes the fire of love the knowledge of what the Moravian Brethren have endured and achieved will have power to kindle anew the flame of that passion for the good of others which is the sole hope of the world's salvation.

Love, even when it is lavished on obscure and

unimportant peoples lying outside the main currents of the world's life, is never wasted. But the chief concern of missions is not with dying or numerically negligible races. The peoples of Asia and Africa constitute two-thirds of the population of the globe. They must inevitably play an enormous part in the future history of the world. As has already been shown, their lives and destinies have become inextricably interwoven with our own. The world is now one; the interdependence of its parts is increasing from year to year. Few important questions are without their international aspects. The social order which we have to try to Christianize is a world order. There is no escape from the all-embracing web which the Great Society has woven about our lives. The fight for a spiritual view of the world, for justice and fair-dealing, for the protection of the weak and the redemption of childhood, for the establishment of goodwill and brotherhood, takes many forms and must be waged on many fronts, but it is the same fight. We cannot retire from the field in any part of the world without being weaker at every point. The task must be accepted as a whole. To confess that it is too great is to surrender something of that confidence in the universal validity of the principles for which we contend, something of that triumphant faith in the possession of invincible truth which are necessary for success in the particular work we have in hand. Christianity can conquer by nothing less than its whole magnitude.

A bold resolve to grapple with the whole of its task would signify a rebirth of the Church. The weakness of its hold over the minds of men is largely due to the lack of a programme that makes an adequate appeal to the imagination. We are living in a time when men's thoughts are stirred by large ideas. The thought of the British Commonwealth, planted in five continents and embracing one-quarter of the population of the globe, the home and foster-mother of free institutions, consisting in part of communities which already enjoy self-government, and in part of a great variety of races at every stage of development who are being educated to be admitted, when the time is ripe, to the same liberties and spiritual inheritance is one of those large conceptions which mould the thinking of generations and shape the course of history. Other peoples are inspired by similar thoughts of their national mission and of the contribution which they may make to the life of the world. When men's minds are under the sway of such ideas as these, the Church can gain their ear only by setting before them an aim no less splendid and inspiring. The establishment of the Kingdom of God is such an aim. By entering into the full grandeur of this conception the Church may quicken and inspire the noblest aspirations of our time. But it can do this only by opening its mind to the real facts of life. The character and circumstances of the world as it is to-day must be allowed to interpret the hidden treasures of the Christian faith. If the

Church would but believe utterly in the reign of God, in His purpose of love to all mankind, and in the universal obligations of the Christian ideal of brotherhood, it would at a bound take a foremost and unquestioned place among the living and creative forces of the world. The conscience of mankind would quickly recognize its dream as the noblest that has ever entered into the heart of man.

The inspiration of such an ideal will vitalize the whole work of the Church as nothing else could do. The problems confronting us at home are so great and difficult that nothing less than a world outlook can enable us to deal with them. The larger view will make impossible the ecclesiastical rivalries and controversies which have so often dissipated the energies of the Church. Like a breath of fresh air it will sweep away all petty aims and narrowness of spirit. Small personal ambitions will be dwarfed by the splendour of the cause. All forms of service will gain a new and richer meaning. The thoughts of Christian workers in country parishes will often turn to far-off fields, and it will be their prayer that from their parish there may one day go forth some boy or girl who will educate a savage tribe or lay the foundations of the Church among ancient peoples that are turning their faces to a new day. The schoolmaster will gain a new conception of his task as he realizes that the children he is educating have their part to play in the accomplishment of a great world mission. The social reformer will know that every victory

he wins will benefit not merely those whose interests he immediately seeks to serve but also the awakening peoples of the East who will have to fight the same battles and may profit from the experience and achievements of the West. Into the circumscribed and monotonous lives of men and women who toil there will come the breath of a larger life, the educative influence of a wider horizon, the inspiration of an object of endeavour so splendid that it transfigures and glorifies the humblest form of service.

In recognizing and courageously accepting the whole of its task the Church will discover anew the true meaning and riches of its own faith. The real difficulty with regard to the great affirmations of the Christian faith is that the practical results appear so incommensurate with its lofty claims. That God Himself should become incarnate in this world of sin and death ought to signify a change grander and more thrilling than the aims by which the life of the Church is in its present practice distinguished from that of the world. By resolving to attempt the impossible because God commands it and by setting out boldly to do the will of God on earth as it is done in heaven, the Church will learn that nothing will suffice for the realization of its aims except a salvation that is wholly divine. Beliefs which have hardened into intellectual convictions to be professed and defended on proper occasions will become infused with life ; they will disclose new depths of meaning and more and more become the

fountain light of all our day. We shall drink as we have never drunk before of the living water of the knowledge that God, revealed in Christ, is Love.

III

It has been argued in this chapter, first, that the conditions of the world to-day make it impossible to ignore until a more convenient season the spiritual needs of non-Christian peoples, and, secondly, that the nature of Christianity is such that the courageous acceptance of the larger task so far from hindering the Church in the discharge of its responsibilities nearer at hand will bring to it the inspiration which will enable it to meet these obligations. True and weighty as these considerations are, however, they are not the deepest well of missionary conviction and zeal. The inexhaustible and perennial spring of missionary devotion is the constraining love of God in Christ. That God loves all mankind is the great fact from which a man who has himself tasted the love of God can never escape.

"One of the mysteries of the ancient world," writes the late Dr George Robson, "was the source of the river Nile. That mighty river, with its periodic overflow fertilizing the rainless land of Egypt, was worshipped with a wonder all the greater that no one could tell the secret of its rise and fall. Down even into the literature of last century you find references to the mystery of its birth. But

now that mystery has been unveiled. The primary sources of that wonderful river have been found in those giant mountains on the line of the equator, whose snow-clad summits pierce the heavens, untrodden by human foot, and for the most part hidden in haze from human sight. To find the primary motive in missions, we must in like manner trace them back to their primary source. . . . The deep in the awful need of the world has called to the deep in the infinite heart of God; and there, unveiled to our view by His own Word, we find the primary source of the whole missionary enterprise, its primary motive from beginning to end—'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' The love in God—there is the well-head of missions." [1]

"God so loved that He gave." It is from that central fact that missions draw their strength and inspiration. Because God loved and gave, those who love God and desire to be truly His sons must also love and give. Christianity is a missionary religion in a unique sense. It rests upon a divine sending. The missionary work of the Church is a continuation of the Incarnation. "As the Father hath sent Me," Christ said, "even so send I you." The fires of missionary devotion are kindled at the undying flame of the love of God. The man who has seen that God is love, knows that our human

[1] *Report of the Third International Conference of the S.V.M.U.* 1904, pp. 76–7.

life can reach its full stature, perfection and satisfaction only in the measure that the love of God is shed abroad in our hearts. His supreme desire must be that all men everywhere should enter into a knowledge of that love, and that this knowledge should be found among all peoples as a regenerating, quickening principle in their national and social life.

CHAPTER IV

THE APPEAL OF ASIA

In this and the following chapter we shall attempt to gain a clearer idea of the extent and nature of the missionary task. It is not possible within the present limits of space to review the needs of the whole non-Christian world. There is no room to speak of the spiritual destitution of the great South American continent, where, according to Lord Bryce, the traveller notes with surprise the grave misfortune that "both the intellectual life and the ethical standards of conduct of these countries seem to be entirely divorced from religion"; [1] nor of conditions in the islands of the South Seas, where some of the most heroic work in the annals of missions has been done; nor of the needs of the Jewish people, who have a special claim on our sympathy both because of our religious debt to them and because of the wrongs they have suffered at the hands of Christendom, and who through the present war have been involved in a calamity which can scarcely be paralleled even in the sad history of their race. The two great continents of Asia

[1] Bryce, *South America*, p. 582.

and Africa will furnish far more than enough material to enforce the general considerations which have been urged in the preceding chapters.

I

The rapid rise of Japan to the position of a Power of the first rank was one of the astonishing events of the nineteenth century, and the complete reorganization of the national life and energetic development of the national resources during the Meiji period must rank among the most brilliant achievements in history. But the truth that man does not live by bread alone applies to peoples as well as to individuals, and for the healthy life of a nation more is needed than material success. In the new era, inaugurated by the Emperor Yoshihito, for which the significant name of Taisho or Righteousness has been chosen, the Japanese people have to face problems no less difficult and dangerous than those with which they so successfully grappled in the Meiji period. The supreme task confronting them is to find a sure foundation for strong conviction and high ideals, to discover a solid spiritual basis on which social institutions can securely rest.

It should not be difficult for us in Great Britain to understand and sympathize with the needs of Japan. Her position as the Island Empire of the East closely resembles our own in the West. Her

population is about one-sixth larger than that of the United Kingdom. The industrial revolution through which we have passed in recent generations is now in progress in Japan; the grave and perplexing social problems to which it has given rise among us are emerging there. The movements of scientific and philosophic thought in the West are quickly reflected in the East; Count Okuma, the present Prime Minister of Japan, has compared his country to "a sea into which a hundred currents of oriental and occidental thoughts have poured, and, not yet having effected a fusion, are raging wildly, tossing, warring, roaring."[1] The Japanese, like ourselves, are subject to the searching tests of empire, and in Korea and Formosa are confronted with the problems of the government of subject races. In so far as we realize our own need of Christ to redeem and inspire our national life and to enable us to discharge worthily our national responsibilities, we must recognize and sympathize with the similar need of Japan.

The desire for an adequate spiritual basis on which the national life may be built up finds expression in the utterances of many leaders of Japanese thought and life. For example, Count Okuma says: "In Japan as in the West it is an era of inward struggle, of restlessness, of testing the teachings and ideals of the past. . . . As an educator, I am concerned about the moral education of our

[1] Quoted in *Reports of the World Missionary Conference*, vol. iv., p. 116.

youth. Intellectual education by itself has high moral value, but it is not enough. Unfortunately the ethical instruction given according to the direction of the Department of Education is shallow—it urges patriotism and loyalty without giving a reasonable and fundamental motive for them."[1] The President of the Imperial University in Kyoto has expressed a similar concern. "How to create a stronger aspiration after faith among the people," he says, "is one of the pressing problems in Japan. . . . Religion is an atmosphere to live in. What Japan lamentably lacks is this atmosphere."[2] But perhaps the most striking evidence of the recognition by the leaders of Japan of defects and shortcomings in the national life which only religion can meet is furnished by the Conference of Religions held in 1912, when, at the invitation of the Minister of Home Affairs, representatives of Shintoism, Buddhism and Christianity met to consider how religious bodies might help in promoting virtue and improving social conditions. The Conference was attended by the minister or vice-minister of each of the principal departments of state and must be regarded as a public acknowledgment by the government of the need of strengthening the moral forces in the nation.

Where is this moral strength to come from? Buddhism is the religion of the great mass of the people and the strongest religious influence in the

[1] *International Review of Missions*, 1912, pp. 654, 7.
[2] *Ibid.*, 1915, p. 7.

nation. But Buddhism cannot supply the moral dynamic that is needed. In the belief in Amida Buddha, who through countless incarnations worked out a way of salvation for mankind and then entered into Buddhahood, there is much that is beautiful and that bears striking resemblance to central doctrines of the Christian faith. But Buddhism can never escape from the agnosticism in which it had its birth, and even in its semi-theistic forms it fails to bring men into vital relations with the living God. Amida Buddha is a saviour but not a historical saviour; there is no evidence that he ever walked on this earth, shared our experiences, bore our sorrows and won the victory for us in the actual battle with sin and death. Because Buddhism has no secure hold of the living God, no sure message of what He has done for men, it cannot be the power of God for the salvation of the individual or the nation.[1]

Dr Tasuku Harada, President of the Doshisha University and one of the most prominent of Japanese Christians, has thus described the spiritual task which confronts the Christian Church in Japan. "Since Christianity assimilated Greek thought and conquered Roman civilization it has never faced a task so stupendous as that of the conquest of the Orient. Japan, with all her progress in the arts and

[1] The inadequacy of Japanese Buddhism to meet the spiritual needs of the nation is shown in a valuable article by Dr A. K. Reischauer in the *International Review of Missions*, 1915, pp. 565–83.

crafts of civilization, and all her friendliness toward Christian ethical standards, is far from being a Christian nation; indeed, she is in some respects more anti-Christian than at any time since the placards proscribing the 'Evil Sect' were removed in 1873. Then there was unreasoning antipathy, now there is reasoned opposition. Yet Japan is a prize worth capturing. . . . The situation in the whole Orient, in fact, constitutes one of the most splendid opportunities, and at the same time one of the gravest crises, in the whole history of the Church. With every passing year the opportunity is slipping farther from her grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the whole Far East."[1]

II

The forces which have so remarkably reshaped Japan are at work in China, and though the new leaven may work more slowly in the larger mass, no one can doubt that it will before long transform the whole life of that ancient people. Like Europe in the age of discovery and of the renaissance, the Chinese people see opening before them a new world. Nothing can keep them back from exploring its secrets and finding out what it holds for them. The nation that is entering upon this search com-

[1] *International Review of Missions*, 1912, pp. 96–7.

prizes at least a fifth, possibly a quarter, of the inhabitants of the globe.

No one with a living imagination can fail to be deeply moved by the spectacle of this great people setting itself to the gigantic task of acquiring the knowledge by which alone it can hope to play in the world's affairs a part commensurate with its natural strength. Never before has so stupendous an educational task been taken in hand. To establish schools of all grades, from the kindergarten to the university, and to train teachers for a population numbering between three hundred and four hundred millions is an undertaking that might discourage the stoutest heart. To help the Chinese people in so great and critical an enterprise is an opportunity that must appeal to all that is best and most generous among the favoured nations of the West.

As a matter of organization and equipment and of general and technical instruction, the task is difficult enough. But the real problem of education is the formation of character, and this is one of the most serious questions that China has to face. The widespread corruption of officials—of the new as well as of the old—has been one of the chief obstacles to progress. " We used to say," declared a young Chinese not long ago, " that if the political machine could be changed all would be right, and we gave ourselves to the study of government and to the effort to change government. . . . Well, the machine has been changed and the form of

government altered and things are as they were. So now men are trying to change the material out of which the machine is made. They have come to the opinion that we must go back to fundamentals, and deal with social elements and the raw materials of the nation." [1]

Confucianism has held up before the eyes of the Chinese a high ideal of public and domestic duty. But it lacks a motive sufficient to inspire the highest type of character. Having its roots in a conception of the state which has little relation with the conditions of the world to-day, it has not the power to meet the demands of the new age. Its governing idea is that of order, and it may supply a valuable ballast in the great crisis through which the people is passing; but it has not the springs of life and progress. If it be true that, as Sir John Seeley has said, "no heart is pure that is not passionate, no virtue is safe that is not enthusiastic," China needs more than moral precepts to save it from the dangers which beset it in its voyage through uncharted seas. Only the glow and energy of a living faith can bring it safe to port.

But the inadequacy of Confucianism is not the only weakness which China has to fear. Scepticism is spreading rapidly in circles which have come under western influence. Religion and reverence are condemned by many as superstition and reaction. The Chinese mind is specially inclined to be preoccupied with the things of this world and becomes

[1] *International Review of Missions*, 1916, p. 202.

a ready prey to western materialism. On these negations no enduring or worthy social fabric can be built.

The concern felt by Chinese leaders for the moral welfare of the rising generation found striking expression in the meetings for the educated classes conducted by Dr Mott and Mr Sherwood Eddy in 1913–14, and by Mr Eddy in the following winter. In every centre visited the largest halls available were filled with audiences drawn from the educated classes. The government and educational authorities in many instances lent their cordial support. Public buildings were put at the disposal of the evangelists. Holidays were granted to schools and colleges in order that the students might attend the meetings. This widespread and official patronage finds its explanation in the recognition by thoughtful Chinese that without some power which can create and strengthen character there is little hope of their dreams for their country being realized. Mr Eddy's appeal was primarily directed to this sense of need. He took as his starting point the national aspirations of his audience, and showed first that the only sure foundation of national prosperity lies in true, strong, disinterested lives, and, secondly, that the power so to live is to be found in Christ.

It makes no small difference to the West in what moulds the molten streams of new life in China become set. In the number of its inhabitants the Chinese Empire among the states of the world is second only to the British Empire. The population

of the latter is about 420,000,000, while the Chinese Empire has something between 300,000,000 and 400,000,000. The only other state which has a population exceeding one hundred millions is Russia, which has nearly 165,000,000 subjects. What conceptions of life command the allegiance, what principles govern the conduct, of the multitudes of China, are questions of the utmost moment to the world as a whole. If the weight of China were cast into the scales against the forces making for moral progress and nobler ideals of human life, the struggle in other countries would become far harder and the gains already achieved would be placed in jeopardy.

But the reasons for helping the Chinese people in the hour of their awakening are far weightier than the selfish consideration of the reaction upon ourselves of what we may do or fail to do. No man of heart can watch without deep emotion what is now taking place in China. A people more numerous than the inhabitants of all Europe with the omission of Russia, possessing the most ancient of existing civilizations, preserving almost unchanged through milleniums of time the ideas and institutions of an immemorial past, indestructible, persistent, industrious, virile, has chosen, or has been compelled by forces which it cannot resist, to turn its back on its ancestral abiding places and to go forth in search of a new world. What fate will attend it on this unparalleled pilgrimage?

How will its women fare in the searching tests and unknown perils of the long and arduous

journey? Those who in tending the home have the power to make or unmake a nation, who may as they choose either "cheapen Paradise" or hold undimmed before the eyes of a struggling people the torch of hope and faith and love and duty—how near will they be able to reach to the full beauty and perfection of their womanhood through the dangers that beset a period of revolutionary change?

What chance will be given to the children? What protection will be assured to them against an economic struggle in which the weak have to pay the price? What stories will provide the setting for their first conscious thoughts about the deep meaning of life? What heroes will gain the love of their early days and beckon them to play their part in the great adventure on which their race has embarked?

And when the new and undiscovered country has at last been found, what will its features be? Will it be a world in which the roar of machinery dulls all sweeter sounds, in which the fight for wealth crushes out nobler impulses and aims, in which long monotonous rows of ugly houses, the flare of picture-houses and the attraction of public-houses and gambling dens at every corner will rob life of its beauty and soul? Or is there some better thing that may be found if it is truly sought, a life illuminated by the knowledge of the love of God, inspired by high ideals of duty and service, and expressing itself in rich forms of human fellow-

ship and brotherhood? Is there any one but Christ, truly loved and followed, who can bring the people of China to this land of promise? It is by that question that each of us must weigh the measure of his responsibility.

III

To us in Great Britain India makes a still more intimate appeal. Everyone who has tried to grasp the larger significance of history must at times have been deeply moved by the mysteriousness of the providence which has linked the destinies of the British race with those of the three hundred million inhabitants of the Indian peninsula. As a people we have been strangely indifferent to this great fact, which from the standpoint of human welfare as a whole gives to our national history much of its deepest significance and sets us as a people our most distinctive task. Our insularity of outlook and lack of imagination have hid from us the strange grandeur of our calling. But the war has given us a new chance of awakening to our responsibilities. Not only Great Britain but the Dominions have for a moment at least understood something of what India means. The most significant and moving thing is not that Indian blood has freely flowed for the cause on which our all was staked. It is rather that at a time when India might, if it had chosen, have taken advantage of

our danger, when it had it in its power to cause us grave embarrassment, it ranged itself definitely upon our side. When the critical test came India asserted in language that is unmistakable that in its own view its destinies are, for the present at least, bound up with those of Great Britain and that to achieve its own highest aspirations it still needs the help of the British people. If the spirit of chivalry still lives in our people we shall determine to prove ourselves worthy of the trust which has been reposed in us.

The task of Great Britain in India could not be stated in truer and nobler words than those used more than half a century ago by Sir Herbert Edwardes, Commissioner of Peshawar under Sir Henry Lawrence, and one of the little band of great soldiers and administrators whose names will always be associated with the early history of British rule in the Punjab. "Suppose," he said, in a speech delivered at Manchester in the year 1860, "there were to arise in the hearts of any number of our countrymen a strong conviction that India is a stewardship; that it could not have been for nothing that God placed it in the hands of England; that He would never have put upon two hundred millions of men the heavy trial of being subject to thirty millions of foreigners merely to have their roads improved, their canals constructed upon more scientific principles, their letters carried by a penny post, their messages flashed by lightning, their erroneous notion of geography corrected, nor even

to have their internal quarrels stopped and peace restored, and life in many ways ameliorated; that there must have been in India some far greater want than even these, which England was needed to supply and for which Portugal and France were not found worthy; and that the greatest and oldest and saddest of India's wants is religious truth—a revelation of the real nature of the God whom for ages she has been 'ignorantly worshipping';—suppose this conviction, springing up in the hearts of a few young men, were to work like leaven there, and spread from home to home, and gradually grow up into that giant thing that statesmen cannot hold—the public opinion of the land—what would be the consequence? Why, this. The English people would resolve to do their duty. This battling, independent England, which has fought so hard to be allowed to govern herself, would do unto others as she has wished to be done by. This humbled England, which also fought so hard to withhold self-government from America, would recoil from another War of Independence. This free and sympathizing country which has now a heart for Italy, and shouts across these narrower seas 'Italy for the Italians,' would lift that voice still higher, and shout across the world, 'India for the Indians.' In short, England, taught both by past and present, would set before her the noble policy of *first fitting India for freedom, and then setting her free.*

"Believe me, this is not merely a glorious dream.

Do not dismiss it as a lofty but vain aspiration. Right is never too high, and unselfish hope is never vain. . . . It may take years—it may take a century—to fit India for self-government, but it is a thing worth doing and a thing that may be done. It is a distinct and intelligible Indian policy for England to pursue—a way for both countries out of the embarrassments of their twisted destinies."

This task successfully accomplished, he rightly affirmed, "the world with all its brilliant histories would never have seen so truly great a close to a great national career." [1]

This is not the place to consider in what political measures the noble policy enunciated by Sir Herbert Edwardes ought to find expression. But behind particular political programmes, regarding the wisdom of which good men may honestly differ, there lie great principles about which as Christians we cannot afford to be in any hesitation or doubt. Underlying the words of Sir Herbert Edwardes is the vital principle that the only moral right we have to rule India is that our rule should be for India's good, and that its deliberate and conscious aim should be to prepare the people of India for participation in the spiritual privileges and liberties which we ourselves enjoy. On a Christian view the people of India can be regarded only as an end in themselves and never merely as a means to the advantage of another

[1] *Memorials of Major-General Sir Herbert Edwardes*, vol. ii., pp. 241–4.

people. If we want to take our Christianity seriously, we must be perfectly clear in our own minds about this principle, and, in so far as we are able by our words or acts to influence public opinion, endeavour to secure that it is acknowledged and acted upon in all our relations with the people of India. Unless we are prepared to do this we have little reason to hope that India will be won for Christ. The mind of India is dreaming of freedom ; the spirit of nationalism is awake. However misguided may be some of the forms in which the aspirations of the educated classes in India express themselves, the consciousness of nationality and the desire for liberty of self-expression, self-development and self-government are in themselves signs of healthy growth. We who are Christians and have learned from Christ the infinite value of every human personality, must not leave the people of India in any doubt about the depth and sincerity of our desire to see them develop to the full their own distinctive national life and enjoy the largest liberty. Only in this way shall we be able to touch the mind of India where it is most alive and receptive. If we lack the imagination, the sympathy and the Christian instinct to understand and share the aspirations by which the heart of awakening India is being stirred we shall cast a veil upon the Gospel of Christ and hide from men's eyes its full truth and beauty. Christ cannot be preached effectually to India without a serious endeavour to shape British policy and administration in accord-

ance with the principles of His teaching. If we succeed in this endeavour, our reward will be a fellowship richer and more fruitful than anything that the world has yet seen, in which peoples diverse in character, traditions and gifts will educate each other and together contribute to the service of mankind what they could never have contributed alone.

But freedom in the Christian sense is something of which political self-government is only one incidental expression. It is the liberation and strengthening of the soul, which delivers a man from the power of sin and selfishness, from the thraldom of custom and from the fetters of the world and sets him free to serve God and his fellow-men. The longing for this inward freedom has been nobly expressed by India's greatest modern poet:

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.[1]

Once the people of India have gained this freedom, no power on earth can hold them in bondage. Until they have in some measure gained it, nothing

[1] Rabindranath Tagore, *Gitanjali*, 35.

that Great Britain can do will make them free. Her duty is to remove all hindrances and give what help she can; but in the last resort freedom is something which India must win for herself.

The freedom which India desires she cannot find in Hinduism. Its chief teachers have conceived of God as the one impersonal Reality, in which all differences disappear, a doctrine which has robbed life of its real meaning and dried up the springs of hope; and even when men have turned from this barren creed to the worship of a personal God they have gained no sure and abiding hold of the Father who makes us His sons and calls us to co-operate with Him in the realization of His purpose for the world. The conception which dominates and colours all Hindu religious thought is that of *Karma*, the inevitable working out of action in new life. Its inexorable laws and relentless operation leave no place for divine salvation and redeeming grace, for triumph over sin and circumstance and for that human fellowship in which we bear one another's burdens. The immemorial institution of caste with its hampering restrictions and divisive tendencies is a fatal bar to the growth of a true commonwealth, in which the animating principle is the duty owed by each to all.

If India is to achieve freedom a new vitalizing principle must be introduced into her life. Christ alone can set India free. If this conviction were to flame up in the minds of Indian Christians the future of India would be theirs. In the minds

of some of them it has already begun to take shape. "When I returned to India seven years ago after studying at a British university," said an Indian Christian of unusual ability recently in conversation, "I was filled with a desire to see all that was best in Hinduism and Mohammedanism and to ally myself with every spiritual influence emanating from them that would elevate my people. But in the light of the experience of the past years and of contact with leading representatives of these religions, I do not believe that they have in them any regenerative principle sufficient to save my country. Speaking as a patriot, I feel certain that the real hope for India lies in the Christian community."

In proportion as we apprehend in its full grandeur and depth of meaning the divine purpose which has united the destinies of Great Britain and India, we shall recognize that it is our duty not only to assure to the people of India the widest opportunity of self-development, but also to endeavour positively and constructively to quicken among them the spiritual forces which in our own life we have found to be the soul of liberty and progress. We shall do this in all humility, knowing how greatly we have hid from India the true face of Christ by our unworthy representation of Him, and with full and generous appreciation of all that the mind of India has already apprehended of religious truth. Those from the West who have entered most deeply into the soul of India, are most aware how much she has to teach us. But just because we find in the

Indian nature powers of thought and devotion which we so greatly honour and admire, we must desire that they should be vitalized, liberated and brought to full fruition and perfection by the touch of Christ.

Three outstanding aspects of the spiritual need of India deserve special attention.

First, there is the remarkable movement of the depressed classes towards Christianity. These depressed castes which are outside the pale of Hinduism number between forty and fifty millions. They are sunk in abject ignorance and squalor. Their poverty is such that for many months of the year it is common for them to live on only one meal of grain a day. A missionary has described how he has seen a man come home late at night to a family of five persons with a smile of triumph at his success, while all that he had brought in a filthy pot as his day's wage was a mess of millet gruel about equivalent to the porridge which two English children take for breakfast, and that was the sole nourishment of five persons for twenty-four hours.[1] Even more pitiful than their poverty is the social oppression of which they are the victims. They are regarded by Hindu society as unclean, and their presence pollutes even from afar. They are not permitted to come within a fixed distance of a Brahmin and must flee at his approach. While under British rule they enjoy equal rights with other members of the community, social custom

[1] G. E. Phillips, *The Outcastes' Hope*, p. 10.

compels them to live apart, excludes them from the use of the village sanctuaries, the village well, the public roads and bridges and ferries, and frequently denies them admission to the village post office and government court-house.

For this great outcaste community, more numerous than the whole population of Great Britain, Hinduism has done practically nothing.[1] On the contrary it is directly responsible for the social injustice which makes the lot of the outcaste so intolerable. Apart from the equal justice which they enjoy under British rule the chief alleviation of the lot of the outcastes has come through Christian missions. It is not always easy to measure the social effects of Christianity; the interaction of forces is often so complex that the amount of influence to be assigned to various factors is open to dispute. But in the work of Christian missions for the depressed classes in India we have a conspicuous illustration of the social value of the teaching and spirit of Christ. The Christian community which has been gathered from these classes has shown marked material, intellectual and moral progress. The whole standard of life has been raised; vicious habits and practices have been abandoned; a new conception of the dignity and worth of human life

[1] The recent efforts which have been made by the Arya Samaj, the "Depressed Classes Mission," and a few other bodies, have been stimulated by the example of Christian missions, and while these efforts represent real self-sacrifice, they have not yet attained sufficient dimensions to make necessary any serious qualification of the general statement in the text.

has taken root ; and the members of this despised community have proved that when they are given an adequate chance they can be the equals of the best of their countrymen. A result hardly less important is the influence of this example upon the conscience of the Hindu community. There is now a growing public sentiment which acknowledges the duty of elevating the depressed classes, however much the inexorable strictness of the caste system makes it difficult for this sentiment to express itself in practical action.

It is not surprising that the depressed classes should see in Christianity a door of hope leading to a more satisfying life and that large masses should seek admission to the Christian Church. The motives which inspire these mass movements are not purely religious. The hope of social betterment plays an important part in them. But the attractive power, however dimly apprehended, is Jesus Christ and His sympathy with the outcaste and downtrodden. It is towards Him that the faces of the converts are set, and though the road is long to an understanding of all that His Gospel means, the immediate moral results of the change are sufficient to show that the community has been delivered from the stagnation of death and has set its foot upon the ladder of life.

The rapid growth of the Christian community in India,—which has more than doubled within the last thirty years, whereas the general increase in population during the same period, after making allow-

ance for additions of territory and increases due to improved methods of enumeration, has been less than fifteen per cent,—is due chiefly to large accessions from the depressed classes. The mass movements have occurred mainly in the south, but in recent years similar tendencies have been manifested in the north. The census of 1911 revealed the striking fact that in the Punjab the number of Christians more than quadrupled in the preceding decade. The demands made by these mass movements are straining the resources of many missions to the breaking point. The missions of the American Methodist Episcopal Church, for example, report that in 1914 they baptized 35,000 persons, while 40,000 were refused baptism because no adequate provision could be made for their instruction.

The Church of Christ has seldom had presented to it a greater opportunity. Those who are in contact with the facts believe that if the necessary resources were forthcoming the whole of the depressed classes might be gathered into the Christian fold. Such an ingathering would have a powerful reaction on the whole of Hindu Society. For experience has shown that wherever the work among the depressed classes has been most successful, there the caste people have been most ready to hear and accept the message of the Gospel. It would thus appear that an earnest effort to meet the present needs and aspirations of the depressed classes would prove the most successful means of opening a wide door of entrance to the middle classes,

which are the backbone of Indian society. It is strange that the Church of Christ should remain apathetic in face of so great a spiritual opportunity.

The second strong appeal of India's need comes from the opposite end of the social scale. The educated classes are passing through a spiritual crisis of unprecedented magnitude. It is well known that Sir John Seeley, in his account of the controversy which finally issued in Macaulay's famous minute in 1835 authorizing the introduction of English education into India, declared that " never on this earth was a more momentous question discussed." The words seem at first sight to be exaggerated and rhetorical. But the more the effects of the introduction of western knowledge among the peoples of Asia are seriously considered, the stronger appears the justification of Sir John Seeley's words. The leaven has slowly worked until to-day India is in a ferment. In the student class in particular there is almost universal intellectual and religious unrest. The new knowledge has kindled new desires, created new demands, and set new dreams coursing through men's brains. It has at the same time vitalized with fresh energy the ancient inheritance of aspiration, thought and custom. A mighty conflict is in progress between the new and the old, and the struggle will be long and violent before a new equilibrium is attained.

Western knowledge is slowly but surely undermining the whole fabric of Hinduism. The past half-century has witnessed a remarkable revival

of the Indian religions. The awakened national consciousness has led the Indian mind to fasten on the heritage of the past and to seek strength and inspiration in the writings of the great thinkers and poets of earlier days. In religion, in literature and in art it is striving to express itself in distinctively Indian ways. But this vigorous revival of the old religions has been accompanied, as Mr J. N. Farquhar has shown, by "continuous and steadily increasing inner decay." [1] The family rites, the worship of Hindu deities and the priestly ministrations of the Brahmans, which are obligatory on every Hindu, are all things in which an educated man can no longer sincerely believe. Caste is an institution manifestly incompatible with that national unity towards which India aspires, and with caste must go the doctrine of Karma on which it rests. Both the philosophic doctrine of the Absolute as the sole reality and popular polytheism are giving place among thoughtful men to a monotheistic faith and most of the modern reforming movements profess to believe in the Fatherhood of God, while they reject the revelation of Jesus Christ, which, as we believe, gives to that faith its only secure foundation and its deepest meaning. At every point we see the Hindu system threatened with inward collapse, which all the efforts to buttress it are powerless to avert.

On what basis then is the new social order of freedom and progress, which educated India so passionately desires, to be reared? Some spiritual

[1] *Modern Religious Movements in India*, p. 431.

foundation there must be. The Indian nature is too deeply religious, too sensible of the realities of the spiritual world to achieve anything great without the inspiration of a living faith. As a leading Indian thinker has said, "The heart of India is eternally religious and cannot understand anything unless it is stated in religious terms. Our national thinkers at the first often neglected this fundamental fact, and we ourselves are only just coming to see the full importance of it."[1] Until the mind of India has found a satisfying, quickening, regenerating faith, efforts after reform will be aimless and ineffectual. Many men feel themselves powerless to help their fellows because they have no sure ground on which to stand themselves. An Indian student of fine character and high ideals said recently in conversation, "I cannot serve my country. I am not a Hindu. I am not a Christian. I am a man without a faith. No one without a faith can do anything great. Many of my countrymen are in the same case."

The third and, perhaps, the most moving appeal comes from the awakening womanhood of India. How to provide a true education for its women is the greatest problem that India has to face. "The solution of Indian problems," writes the late Mr B. M. Malabari, a distinguished leader of social reform, "is in the lap of the women of India. The future of India is bound up with the problems of women, and it is because they are ignorant and

[1] Quoted in C. F. Andrews, *The Renaissance in India*, p. 22.

shut off from life that we have no real home life, and consequently we are deprived of those silent but all-powerful influences which mould the child's character, and fit men to be heroes. It is in the development of woman's true nature that we must seek the future greatness of our people. In the moral and spiritual education of men, in the refinement of life and improvement of home, in the bringing-up of children, and in the implanting of a true faith in the hearts of men, the sphere of women is absolutely boundless." [1]

Those who have had an opportunity of knowing Indian women personally cannot fail to have been struck by their womanly grace and spiritual refinement. "With all the wrongs imposed upon her," writes one of their own number, "the Hindu woman has risen above her circumstances in an extraordinary way. Her religiousness has kept her from bitterness and discontent; she is self-denial personified; her life is one of self-effacement in the service of her husband and children." [2] The gifts of Indian womanhood have long lain buried under the weight of social prejudice and cruel restrictions; the liberation of their dormant powers will be a great enrichment of the life of India and of the world.

Irresistible forces are breaking down the barriers of seclusion behind which the women of India have

[1] Jogendra Singh, *B. M. Malabari*, p. 121.

[2] Kheroth M. Bose in the *International Review of Missions*, 1914, p. 257.

lived. With increasing rapidity women are being swept into the fierce currents of modern life. The war has accelerated the changes that are taking place. One of its most noteworthy effects in India has been the way in which women have thrown themselves into the work of the various relief organizations and assumed a new place of importance in public life. The restrictions of the zenana are being increasingly relaxed, and numerous societies are being formed to give Hindu women a fuller place in social life and activity. Most striking of all is the widespread and vehement demand for the education of girls.

The change which has taken place in our own country in the position of women during the past half-century, with its accompanying difficulties and dangers, enables us to realize something of the nature of the crisis through which the women of the East are beginning to pass. For them the change is far vaster and more revolutionary, and they are less well equipped for meeting the severe strain of modern conditions. The demand for the education of girls is increasing by leaps and bounds throughout Asia. The vital question is what the character of that education is to be—how far it will successfully bridge the gulf between the new and the old, quicken true and high ideals, and provide a solid foundation for the growth of womanly character. A keen student of the situation which is arising in the countries of Asia has said, " If the last state of Eastern women is not to be worse in some respects than the

first, these tremendous currents of change, these tumultuous and vehement aspirations, must be guided by able, sympathetic, and above all, Christian hands, who will preserve the best ideals of the past, and quicken them into life by relating them to Jesus Christ." [1] If Sir John Seeley was justified in the terms which he used to describe the introduction of western knowledge into India, we may well feel that his words have a peculiar relevancy and force in their application to the education of the women. For it is the women who in the last resort make or unmake a people and who instil into the minds of its children the thoughts that shape and colour their outlook upon life.

It is encouraging that the time of war should have witnessed the initiation of an important new effort to help Indian women. In July 1915 a Christian College for Women was opened in Madras. It is unique among missionary institutions in receiving the support of no fewer than twelve missionary societies, six of them British, one Canadian and five American. It is hoped that the college will be staffed by the best women that the West can provide; that the staff will be sufficient to permit of its members devoting serious thought to the larger problems of the education of Indian women; and that the college may thus be in a position to make a contribution to the future development of that education similar to the influence exerted by

[1] Miss Richardson in *Christ and Human Need* (London, Student Volunteer Missionary Union), p. 92.

Alexander Duff and his missionary successors in the initial stages of the education of boys.

The facts with which we have been concerned in this chapter are vital and dynamic. We have had brought before our minds great peoples that are alive and awake, fighting for more favourable conditions of existence, stirred by new desires and aspirations. We have seen at work intellectual and social forces producing mighty convulsions and revolutions. Throughout Asia there is in process a complete transformation of social institutions, habits, standards and beliefs. The movement is unceasing ; it will as little wait on our convenience as the tides of the sea. The moral and spiritual forces at work are as inexorable in their operation as the movements and energies of war. The new institutions and habits which are being formed will bear the impress of the spiritual conceptions of life held by those who consciously or unconsciously are shaping them. If in a spiritual crisis so great and so real we know of a Gospel that floods life with meaning, strengthens and ennobles character and makes men free sons of God to serve Him in His world, we cannot keep it to ourselves.

That we of the West should give to the peoples of Asia in this day of their awakening the best that we have—the knowledge that has been slowly accumulated by the labour of generations, the conceptions of liberty and the free institutions which we have won through long struggles, and above all

the Gospel of Christ, which first came to us from the East,—and that we in our turn should receive from them the gifts and treasures of their ancient civilizations, and the fruits of their distinctive powers of spiritual insight and apprehension, vitalized by the touch of Christ, so that we and they together may understand more deeply and truly what He is and what He would have us do—this surely is a dream that may make the blood run quicker in our veins, and an object of endeavour that may claim our utmost devotion.

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CHAPTER V

THE MOSLEM WORLD AND AFRICA

I

In the preceding chapter our thoughts were occupied with Japan, China and India. A glance at a map of the world shows that these countries are separated from Europe by a block of territory comprizing Turkestan, Afghanistan, Persia, Arabia and Turkey in Asia. All this western part of Asia owns allegiance to Islam. The land where Christianity had its birth, and the fields in which the missionary labours of St Paul and the early Church first planted the Gospel are now under the sway of the one great religion of the world which, appearing six centuries after Christianity, definitely claims to supersede it. From its home in Western Asia Islam has firmly established itself in the countries of North Africa which border on the Mediterranean. Helped by the opening up of the African continent it is rapidly spreading through a large part of that vast area. It has extended eastwards and claims in India sixty-six million adherents, and in China about eight millions, while of the thirty-eight million inhabitants of the Dutch East Indies, thirty-five are Mohammedans.

From the time of its rapid rise to power Islam was for eleven centuries a political force with which Christendom had seriously to reckon. During that period the evangelization of Moslems, even if the desire to undertake it had been present, was rendered practically impossible by the law of Moslem States, according to which apostasy from Islam was punishable by death. But from about the middle of the eighteenth century the territory under Moslem rule began to pass under the political control of European powers. The battle of Plassey in 1757, when the British made themselves masters of one of the most important provinces of the Mogul Empire, may be regarded as the beginning of a process which, in the nineteenth century, advanced with rapid strides. According to a careful estimate made in 1912, the total number of Moslems was a little over 200 millions, and of these eighty-three per cent were under the rule or protection of Christian Powers.[1] Great Britain had under its care ninety millions, Holland thirty-five millions, Russia twenty millions, France fifteen millions, and other western Powers about five millions, while eight millions were in the Chinese Empire, and not more than twenty-five millions were living in independent Moslem States. The war is likely to reduce still further the proportion of Moslems under Moslem government.

The decay of the political power of Islam is one of the striking facts of modern history, and if we

[1] Zwemer, *Mohammed or Christ*, p. 57.

believe in a divine purpose at work in human life, we cannot be indifferent to its meaning for the Christian Church. Doors which for centuries were closed are now open. A new responsibility has been laid on those who believe Christ to be the Saviour of the world.

But though the doors are open the Christian Church is not yet ready to enter them. It has given no sign that it possesses the faith and courage to take in hand effectually the evangelization of the Moslem world. Let us get this fact clear in our minds. The difficulties which have to be overcome in winning Moslems to faith in Christ are enormous. But the first and greatest difficulty is not in the Moslem world, but in the hearts of Christians. For thirteen centuries Christendom and Islam have been in conflict. Not only has the Christian faith during all that period won no considerable success among Moslems, but it has suffered serious defeat. Syria, Asia Minor and North Africa, which were the scene of the earliest Christian triumphs, and the home of many flourishing churches, have passed under the sway of Islam. The number of Christians who have gone over to Islam far exceeds that of the converts from Islam to Christianity. Christendom as a whole has come to doubt the possibility of evangelizing the Moslem world. The opposition of Moslems is known to be so fierce and obstinate that it seems a hopeless task to overcome it. At the present day among primitive peoples, and especially in the continent of Africa,

Islam is advancing with rapid strides, and it seems not improbable that the subjection of the peoples of Africa to the rule of Christian Powers may have the remarkable consequence of accelerating their conversion to Islam. The political caution of Christian governments ruling over Moslem populations also tends to influence public opinion and encourage the belief that missions to Moslems are impracticable. To rise above the discouragement which long-continued failure has begotten, and to enter upon a task so formidable and unpromising as the evangelization of the Moslem world, demands a more buoyant and daring faith, a more triumphant confidence in the Gospel as the supreme treasure for all mankind than the Church now possesses.

Though the task seems beyond our strength, it is laid upon us in the providence of God. The unresting forces which are transforming the greater part of Asia and Africa are at work among the Moslem peoples, who are being swept into the strong, surging currents of modern life. They are threatened with a more serious danger than political subjection to western Powers. Economic competition and the resistless pressure of western industry and commerce are invading their life. Unless they can adjust themselves to the new conditions, there is no future for them, and in the effort to make the adjustment, they are discovering that the faith which has been their pride is a serious handicap.

The impact of western civilization upon the Moslem world affects it in two opposite ways.

On the one hand it stimulates reaction. There is a powerful party which desires to stand firm in the old ways, to raise again the old battle-cries, to resist the new forces to the death. But all such efforts are doomed; the influences which they seek to hold back are as resistless as the tides of the sea. There are many, on the other hand, who recognize that the only hope for Moslem peoples is to make terms with the new forces and to transform Islam to suit the requirements of the modern world. But the question is whether this can be done. Lord Cromer holds that as a political and social system Islam is moribund, and that its "gradual decay cannot be arrested by any modern palliatives however skilfully they may be applied."[1] Professor D. B. Macdonald, one of the leading students of Islamic questions, is of opinion that the foundations of religious belief among Moslems must inevitably be sapped by the new forces. "Unless all signs deceive," he writes, "there lies before the Moslem peoples a terrible religious collapse. Islam as a religion is not holding its own against the unbelief that is flooding it from the European civilization. Young men are growing up into crass and material forms of atheism, forms that the best intellectual life of Europe has itself thrown off. And as education spreads and deepens, as history vindicates for itself its place, as the moral feeling becomes more watchful and sensitive, so the legend of Mohammed will crumble and his character

[1] *Modern Egypt* (one volume edition), p. 602.

be seen in its true light. And with Mohammed the entire fabric must go. It is then for the Christian schools and preachers to save these peoples, not only for Christianity, but for any religion at all; to vindicate to them the claims upon their lives of religion in the broadest sense."[1]

While we are thus confronted with the danger of the decay of religious faith and the spread of scepticism among Moslems who have come under the influence of western education with all the weaknesses and moral perils by which this state of mind is usually attended, signs are not wanting that a reformed Islam, lacking in religious depth, may make a bold appeal to the modern world as the religion of common-sense, unencumbered with mysteries, tolerant and practical and adapted to the needs of the average man. "Are the wheels of progress to crush out all ideals," asks Professor Macdonald in relation to the religious situation in the world to-day, "and is the future civilization of the world to be woven of philosophic doubt, of common-sense attitudes, and of material luxury? There is a curious side-development of Islam, which looks in that direction, and which sees in the narrowed, utilitarian aims, in the acceptance of the lower facts of life, in the easy ideals which characterize that religion, the promise that its will be the future in the common-sense world to come, and holds that, even as the world is, Islam must be the religion of all sensible men."[2] The possi-

[1] *Aspects of Islam*, pp. 12–13.

[2] *Ibid.*, pp. 256–7.

bility that Islam may ally itself with certain tendencies of Unitarian thought in the West, and seek to attract men by the apparent simplicity of its creed and the moderation of its religious demands, reminds us that the conflict which Christianity has to wage is on a world scale and that, if victory is to be won, the issue must be joined along the whole front.

The unity of Islam and the part which it has played in history are apt to lead us to think of it primarily as a system, and to divert our thoughts from the human and personal needs of the peoples who profess this creed. But it is with the men, women and children who live in Moslem countries that Christian missions are primarily concerned. It is love for Moslems as human beings that makes us desire to bring the Gospel within their reach. Their moral and spiritual needs are as real, and very much the same, as those of men everywhere. They have the same need of forgiveness, peace, strength and freedom. While there is much in the teachings of their religion that makes for righteousness and points the way to a good life, it lacks the searching challenge, the white purity, the assurance of forgiveness, the perfect liberty, the full revelation of God, which Christ has brought. Islam is, in some respects, a hindrance, and not a help to moral and social progress. The position it assigns to women is a grave social disadvantage. Polygamy and concubinage are permitted with all their attendant evils. Women are secluded, and for the most part debarred from

education and social intercourse; their participation in worship in the mosques is viewed with disfavour. "The greatest dissatisfaction is beginning to be felt all over the Mohammedan world," writes a well-informed Indian convert from Islam, "in connection with the retrogressive tendencies of Islam in matters political and social, and this dissatisfaction is bound to grow in intensity as well as extent with the progress of education and enlightenment."[1] The inadequacy of Islam to meet the deepest spiritual needs of mankind is to be measured by the difference between an ideal which finds its highest expression in Mohammed, and one which is incarnated in Christ; and for those who have seen Jesus Christ, that difference is a difference of worlds.

Love must always remain the supreme motive which impels us to attempt the evangelization of the Moslem world. But it is well that we should at the same time remember how deeply the question affects the life of the Christian Church itself. We cannot leave the Moslem peoples beyond the reach of the love of God revealed in Christ, without losing something of our own faith in the sufficiency, fulness and universality of that love. A Church that lacks the courage and faith to deal with an issue so real and living is in danger of having insufficient vitality for the accomplishment of its other tasks.

[1] Professor Siraju'd Din in *Vital Forces of Christianity and Islam*, pp. 170–1.

The impression that missionary work among Moslems is fruitless is contradicted by the facts of experience. If regard is had to the peculiar difficulties to be overcome, and to the smallness of the effort that has been made, the results are far from discouraging. More than 35,000 converts have been won from Mohammedanism in the Dutch East Indies. In British India the number of converts has been considerable, and not a few of them have been men of education and influence. Before the war broke out missionary reports from most of the Moslem countries in the Near East told of a new openness of mind and readiness to consider the claims of the Gospel. The solvent of western education, and of political and economic changes, has created new conditions, and the day of real opportunity has only now dawned.

But while we thankfully recognize that in proportion to the effort put forth the results have not been disappointing, it would be folly to shut our eyes to the magnitude and difficulty of the task that has yet to be undertaken. Centuries of conflict, political and theological, have raised a seemingly insurmountable barrier between Moslem and Christian. Deep-rooted prejudices bar the way to any understanding. The missionary comes to Moslems as the representative of a religious system and a civilization which all their traditions lead them to despise and hate. The political and economic pressure of Europe during the past century has aroused in Moslems every instinct of self-defence.

Before the Gospel can gain a hearing this wall of prejudice must somehow be broken down. Of missions to Moslems it is pre-eminently true that if the Gospel is to be effectively preached, it must be proclaimed in deed as well as in word. There must be some conspicuous demonstration of the true spirit of Christianity. To Moslems Christians are the enemy. They must somehow be convinced that Christians are their friends. For this reason medical missions have a special importance among Moslem peoples; they are a striking manifestation of Christian love. Schools and colleges are another valuable means of removing prejudice and gaining access to the hearts of the people. The circulation of Christian literature and of general literature of an enlightening nature is a form of work which needs to be strongly developed. Few things would do more to persuade Moslems that Christians sincerely desire their good than well-directed efforts to promote their material well-being and to help them to solve the economic problems with which they are confronted. These things are not a substitute for the simple preaching of the Gospel, but in the existing social and historical context the real content and meaning of the Gospel can only be made known by being manifested in some form of disinterested practical service, which even the prejudiced will recognize to be an expression of love.

It is impossible to forecast what will be the effect of the war on the Moslem world. It has already had the result of ranging Moslems in opposite

political camps, and has thus greatly strengthened the tendency already at work to substitute the bond of nationality or political loyalty for that of religion in the Moslem world. It seems certain that Moslem peoples will in the future be drawn more deeply into the currents of modern life, and that Moslem society will be exposed increasingly to the disintegrating influences of western thought and industry. The Church will thus be confronted with a problem of growing urgency.

The challenge of the Moslem world to the Christian Church was described in striking words a few years ago to a large conference of the Student Volunteer Missionary Union: "Let this fact in all its startling reality possess our minds: God has committed to us a task which, up to the present, has been too difficult for the Church, and which even to-day goes far beyond all that we have hitherto accomplished through His power; but just because He lays on us a larger task, He will give to us larger powers. More united and humbler, purer and truer, more patient and more devoted, must His Church become. That is His will. He has shown it to the Church by giving her a task for which she is not united and humble enough, not pure and true enough, not patient and self-sacrificing enough. Therefore, as the secret of the great blessing which God desires to give to her, let us proclaim to the Church her true task in the Moslem world. Above Islam let us write the saying of our Lord: 'This kind goeth not forth save by prayer and fasting.'

The great conflict with Islam which the coming decades will bring to the Church of Christ, and in comparison with which all that has already been done among Mohammedans has been only play, only a preliminary skirmish, needs missionaries who will in truth fast and pray; that is to say, who, with new and holy devotion, will cut themselves loose from all that hinders, and become whole-hearted disciples of Jesus Christ; men who are unmoved by success or by failure, by opposition or applause, who are not transiently excited by the flickering light of unconsidered plans and hopes, but who will serve with patience, quietness and constancy, relying with childlike trust on the might of the unseen God."[1]

II

In our consideration of the spiritual needs of Asia we have seen how largely the character and the urgency of those needs are determined by the operation of mighty forces which are transforming the whole life of the peoples. When we turn to Africa we find the same unresting and relentless forces at work. The outstanding fact with regard to that vast continent is that within the lifetime of men not yet past middle age practically the

[1] *Christ and Human Need. Being Addresses delivered at a Conference on Foreign Missions and Social Problems, Liverpool, January* 1912, p. 110.

whole of Africa has passed under the control of European Powers. In the year 1875 not more than a tenth of the continent, even if the vast and shadowy claims made by Portugal are admitted, was under white domination. In the following year the formation of the International Association by King Leopold initiated a new period of activity in exploration and international rivalry, and in 1884 there began the scramble among the Powers which quickly resulted in the partition of the entire continent. To-day the whole of Africa, with the exception of Abyssinia and the small negro republic of Liberia, is under European rule.

However mixed and confused the motives may have been which brought about the partition of Africa, we must recognize that the result was inevitable. When geographical exploration and the improvement of means of communication had opened up the continent to outside influences, political control by Europe was the only means by which its peoples could be protected from ruthless exploitation. Once the way was open for the unscrupulous European adventurer armed with all the resources of western civilization to follow in the tracks of the Arab trader, the only hope for the primitive races of the continent lay in the establishment of a government strong enough to be able to enforce its will.

The assumption by Europe of political control over the continent, while it has been inevitable, brings with it an enormous responsibility. That

responsibility does not rest on the government alone. In a self-governing democracy such as that of Great Britain, the responsibility is shared by every citizen, and is his direct concern.

European control in Africa has brought with it great and undeniable benefits. Throughout a large part of the continent it has put an end to the slave-raids and tribal warfare which desolated the country. Where government has been firmly established the people no longer live by robbing their neighbours, nor is it necessary for them to be incessantly on guard against a surprise attack by their enemies. Much has been done to stay the ravages of famines and of diseases like small-pox, and to combat the scourge of sleeping-sickness. The cruelties of witch-doctors, the deaths and barbarities inflicted by superstition, the ordeals of poison and boiling liquid, the killing of twin children, with other shocking practices of heathenism, have in parts of the continent become a thing of the past. The material resources of the country have been developed, bringing increased wealth to the natives and raising the standards of life. In the best administered colonies a just rule has been established. The strong are no longer allowed to oppress the weak, and even the meanest have acquired rights which the law will recognize. Education has introduced the people to a larger and richer world, and created new opportunities for growth and progress. Europe may well be proud of the intrepid and faithful government servants, who, in

an exacting and often deadly climate, under conditions that make the severest demands alike on a man's physical powers and on his moral fibre, with slender resources and little companionship, have quietly done their duty and brought about a marvellous transformation in the districts under their rule; of the students and scientists who have mastered the bewildering variety of African languages, patiently studied the habits and customs of the people, and overcome the physical obstacles which menaced life and prevented progress in many parts of the continent, laying down their lives in scores that the causes and remedies of fatal diseases might be discovered; and of the missionaries who have unselfishly devoted themselves to the education and moral and spiritual advancement of the peoples of Africa.

But all that has been done falls far short of what is required to discharge the responsibilities which Europe has assumed. The contact of a stronger with a weaker race brings with it enormous temptations, which only a high sense of responsibility and unsleeping vigilance can overcome. The relations of Europe with Africa are stained by the hideous wrong of the slave-trade; and, while the awakened conscience of mankind has practically put an end to this iniquitous traffic, the peoples of the continent are still exposed to the danger of pitiless exploitation by the white race.

We are concerned in this chapter primarily with tropical Africa, where climatic conditions prevent

Europeans from making a home and the function of the white man must be restricted to government, supervision, and trade; but the problem of the relations of the races exists in a different but no less acute form in South Africa which is the home of a large self-governing white community.

The two fundamental questions in the administration of tropical Africa are the ownership of the land and the employment of labour. The great issue at stake is whether the country is to be administered in the interests of the governed or of the ruling race; whether the native population is to be left in the enjoyment of its rights in the soil and so be given the opportunity of developing a healthy independent life, or reduced to complete economic dependence on the white man; whether the people are to be led forward into an expanding freedom or made the chattels, tools and instruments of others. The sole hope of a happy issue of the vast experiment on which Europe has embarked in Africa is that an enlightened public opinion should take a firm hold of the principle that the determining consideration in policy must be the welfare of the governed and not the selfish advantage of those who bear rule, and should insist on this principle being carried out in practice.

The pressure of an expanding white population where climatic conditions are favourable, and in the rest of the continent the desire of commercial gain, constantly threaten to dispossess the natives of their rights in the land. At the present time

a case of far-reaching importance is being tried before the Judicial Committee of the Privy Council, in which the British South Africa Company claims the whole of the unalienated lands of Southern Rhodesia, amounting to 75,000,000 acres, as the property of its shareholders. The disregard of native rights is often boldly justified on the ground that human progress demands that the weaker should give place to those who can more successfully develop the material resources of the country. An anonymous pamphlet issued in South Africa, urges the appropriation of the Bechuanaland Protectorate on the ground that the country ought "to be turned to some useful purpose instead of being left permanently as a playground for jackals and a few natives."[1] Similarly Dr Paul Rohrbach, a leading German writer on public affairs, asserts that it was right to dispossess the Hereros of their pasture lands in German South-West Africa, since the interests of an inferior race must always give way to those of a superior.[2]

It was stated at the beginning of this section that the establishment of a strong European government was necessary to protect the natives from exploitation. But it is possible for the administration so far to forget its duties and proper functions as to become itself the instrument of exploitation.

The Congo Free State, by various acts, appropri-

[1] *Khama the King.* By "Inquisitor," p. 38.
[2] *Deutsche Kolonialwirtschaft*, pp. 17–21.

ated all vacant land, that is to say, all land except the small plots on which towns and villages were built ; and at a later date an act was passed appropriating all the products of the soil. It was possible in the year 1903 for the Belgian Prime Minister to declare in Parliament, " the natives are not entitled to anything ; what is given them is a pure gratuity." The exploitation of the Congo, which Sir Harry Johnston has described as more rapacious than Arab rule at its worst,[1] is an illustration of the disastrous consequences of the direct interest of a government in commercial operations.

Even where native rights are protected by a just and impartial administration, there is the unceasing pressure of economic competition, and the consequent danger of the exploitation of the weak. Intelligence, foresight, appreciation of commercial possibilities, initiative are all on the side of the white man. The modern development of large companies and syndicates which has done so much to dehumanize trade relationships in the West, and to substitute for personal transactions between individuals the working of a relentless machine concerned solely with the production of dividends, is exerting its baleful influence in Africa. Mr J. H. Harris has called attention to the menace of " the highly organized syndicate, which possesses neither heart nor conscience, and is generally strong enough in influence at home and power abroad to menace any administration, and, if necessary, threaten the

[1] *Colonization of Africa*, p. 313.

various governments in two, three, and even more countries at one time." [1]

The future welfare of the native population of tropical Africa depends on whether the policy of the ruling powers is directed to the development of native industries, or whether the material resources of the continent are to be exploited by European capitalistic undertakings with the help of hired native labour. Happily, in British and French West Africa and in Togo the export trade, except the proceeds of the mines, is almost entirely the product of native industries.[2] The notable success of the cocoa industry in the Gold Coast is almost wholly due to the fact that the natives are the proprietors of the cocoa farms.

Next to the question of the land comes that of the supply of labour. There are few of the European colonies in Africa in which the insufficiency of labour does not constitute a difficulty. The problem has been created in no small degree by the folly and wickedness of the white man. Mr Harris estimates that since the partition which began in 1884 the civilized Powers "have passively allowed the premature destruction of not less than ten millions of people." [3] The causes of this depopulation are various. The inhuman treatment of the

[1] *Dawn in Darkest Africa*, p. 267.

[2] Valuable statistics regarding the comparative production of European and native industries in tropical Africa are given in the *Koloniale Rundschau*, 1912, pp. 449–61.

[3] *Dawn in Darkest Africa*, p. 134.

natives in the Congo with the consequent devastating wars is responsible for the destruction of millions. The system of slavery in the Portuguese colonies has taken, and is still taking, a heavy toll of victims, and has spread desolation far and wide. The increased facilities of communication resulting from European occupation have permitted a scourge like sleeping-sickness to spread throughout a large part of the continent. Deadly diseases have been introduced by the white man and have wrought terrible havoc. The vices of western civilization have been quickly learned by the natives, and have borne immediate fruit in a decrease in the birth-rate and serious physical degeneration. In some parts of the continent tribes are rapidly dying out, and the decrease of population is such as to cause very grave concern.

The insufficient supply of labour and the lack among many tribes of a standard of life sufficient to furnish a motive for work frequently constitute a serious hindrance to the development of the country. It is not surprizing, therefore, that in these circumstances the use of compulsion should become a question of practical importance and should find ardent advocates. Practically all the European administrations have had to have recourse to it for carrying out works of public utility, such as the making of roads and bridges. So long as the service is strictly limited to works from which the whole community derives benefit and is safeguarded by clearly defined regulations, the system may be

accepted as inevitable at a certain stage of social development. It may be regarded as a form of taxation, and in making such demands upon labour the administration is only assuming powers that have been exercised for generations by the native chiefs.[1] But it is obvious that even when it is used for works of public utility the recruiting and employment of such labour cannot safely be left to the arbitrary will of individual officials, but must be carefully regulated by law.

As soon, however, as forced labour is employed for any other purpose than to meet urgent public needs, and is made available for private undertakings, the practice becomes indistinguishable from slavery. Both Sir Edward Grey and Mr Harcourt, until recently Secretary of State for the Colonies, have recognized this important distinction. The former declared in the House of Commons in 1907, with reference to certain labourers compulsorily employed by the

[1] Lord Cromer says on this subject: "Statutory labour on roads was only abolished in England in 1835, and survived in Scotland till 1883. If the necessity of resorting to forced labour has been recognized in modern times by highly civilized communities, it can be no matter for surprise that the system should still exist in countries whose moral and material status is less highly developed. . . . Recourse to forced labour in any form, and under whatever safeguards, is a manifest evil. Experience has shown that the system is peculiarly liable to abuse. In its practical working it requires to be supervised with the utmost vigilance. . . . Nevertheless resort to an admittedly vicious and defective system becomes not only justifiable but also inevitable, when it can clearly be shown that the whole community will suffer far more from its abandonment than from its adoption." —*Political Essays* (Second Series), pp. 273-5.

Congo State, that "if they are used for the purposes of private profit, instead of being employed solely for the benefit of the State, then their labour is not a tax, but slavery." The cocoa industry in the Portuguese islands of San Thome and Principe, as is well-known, has been carried on by what is practically slave labour. In other European colonies forced labour has been used to assist private undertakings, and everywhere the pressure of circumstances is such that the danger can be guarded against only by continual vigilance on the part of the administration supported by an alert and well-informed public opinion. It is not long since the planters in British East Africa petitioned the Government to adopt measures to compel the natives in the reserves to work for the white man.[1]

A prominent place has been given in this chapter to the moral questions involved in the political control of Africa by European Powers, because the manner in which that control is exercised has a vital bearing on the work of Christian missions. The fundamental basis of Christian missions is the message which the Church holds in trust for the world. What is the character of the God in whom, as Christians, we believe? Is He a God who loves righteousness and hates iniquity, who cares for the weak and desires the welfare of all His creatures? If this is our faith, it is vain to proclaim it in words while reconciling ourselves to its denial in practice.

[1] Cf. *British East Africa: Back to Slavery?* (Anti-Slavery and Aborigines Protection Society.)

Our moral nature revolts against the thought of sending missionaries to preach a Gospel of love while we silently acquiesce in acts and policies which are its complete negation. The African peoples may, like the negro race in America, accept without question the religion of those who represent a higher civilization; though in view of the reaction against European aggression and the rapid spread of Islam this cannot be taken for granted. But they will never know the true Gospel of Christ unless He is revealed to them as the uncompromizing foe of those who neglect "the weightier matters of the law, justice, mercy, and faithfulness," and the friend of the weak and the oppressed.

The intimate connection between preaching the Gospel to the peoples of Africa and the vindication of their rights and liberties finds a conspicuous illustration in the life of the greatest of African missionaries. In the whole history of missionary work in the continent there has been no more powerful presentation of the Gospel than the unwearied labours of David Livingstone to abolish the slave-trade. His deep love for the peoples of Africa compelled him to throw his entire strength against the hideous scourge that was desolating the continent. "If the good Lord permits me to put a stop to the enormous evils of the inland slave-trade," he wrote to his brother a few months before his death, "I shall not grudge my hunger and toils. I shall bless His name with all my heart. The Nile sources are

valuable to me only as a means of enabling me to open my mouth with power among men. It is this power I hope to apply to remedy an enormous evil, and join my poor little helping hand in the enormous revolution that in His all-embracing Providence He has been carrying on for ages, and is now actually helping forward." [1] Livingstone's love manifested itself in deeds so strong and simple that throughout a large part of Central Africa his life and character were an effective interpretation of what Christianity means. His apprehension of God's will and purpose for Africa was so clear that he succeeded in awakening the conscience of Europe, and in creating in men's minds the conviction that Africa must live. His large conception of the meaning of our Christian duty to Africa and the passion that burned in him to see that duty done have set a standard by which we must measure our responsibility towards the peoples of that continent.

Exploitation and servitude are not the only dangers by which the peoples of Africa are threatened as the result of European domination. The advent of western methods of government, of modern industry and of foreign ideas has a disintegrating effect on the whole of native life and native morality. The authority of the chiefs is weakened, and the tribal system begins to break down. M. Junod calls attention to the dignity of manners and gravity of speech bred in the Bantu by the age-long practice of participating in the council of the tribe and

[1] Blaikie, *Life of David Livingstone*, p. 374.

exercising a voice in all decisions affecting its welfare. The political sense thus developed is one of the most valuable elements in the formation of character, and its rapid decay under modern conditions saps the foundations of the moral life of the community.[1] Another effect of western influence is to dissipate the superstitious dread of tabus and thus to remove one of the chief restraints upon immorality. The disastrous consequences are most conspicuous in all matters affecting sexual relations. Unless some new moral sanction can be supplied to take the place of those which have been swept away, the people are left unprotected and helpless to face the overwhelming temptations to which they are increasingly exposed. The cement of custom and tribal law which gave to the moral life some measure of cohesion and stability has been removed, and character lacking its accustomed supports is in danger of complete collapse.

A new spiritual basis has to be provided for the life of the people. A moral responsibility rests upon Europe patiently to rebuild the social fabric which its violent intrusion has destroyed. The task must be begun from within. Only a new spiritual experience, a new conception of the meaning of life, can create new social forms and institutions within which the human spirit can healthily grow. This is the great work which Christian missions have to undertake. They alone can accomplish it. Nowhere has this been shown more conclusively

[1] Junod, *The Life of a South African Tribe*, vol. i., pp. 458–62.

than in some parts of West Africa, where the law failed to abolish twin murder and other evils, and Christian missions came in and changed the spirit of the people. Religion is the one force capable of achieving the necessary transformation. This truth is recognized by those who have taken the trouble to investigate the facts, even though they may have approached the question without any initial prejudice in favour of Christian missions. Almost every government blue-book dealing with native affairs in South Africa published in recent years has borne emphatic testimony to the necessity of religious education for the African and the value of missionary effort.

It is sometimes alleged that missionary work is itself a factor in the process of disintegration and breaking down of traditional restraints which has resulted in moral deterioration. But Mr Maurice Evans, an independent witness, rightly points out that the fundamental difference between the changes effected by other western influences and those brought about by missionary work is, that "in the former there is little building up of any salutary influence to take the place of the old wholesome restraints, whilst in the latter religion and morality are inculcated and replace the checks weakened or destroyed."[1]

The same writer lays strong emphasis on another important result of missionary work. Confidence in not only the justice but the fatherliness of the

[1] *Black and White in South-East Africa*, p. 98.

white rulers, he points out, lies at the foundation of successful government of negro peoples. "In a time," he continues, "when doubt as to our good intentions was rife, when confidence in our good-will was shaken, the unselfishness and altruism of the missionary stood fast, as a pledge to the native that the white man still desired his good, still stood as a father to him, and that cash, or its value in material things, was not the only bond between black and white. A bulwark to a shattered and fast disappearing faith were and are these men, and it is a service to the state and to their race which can hardly be too highly estimated." [1]

What has been said shows the importance of Christian missions as a factor in the discharge of the responsibilities which the European powers have assumed in Africa. But valuable as the social and political results of their work have been, it is not in these that the inspiring motive of missionary effort is to be found. A stronger force even than the sense of moral responsibility has been at work. The power which has led thousands of European and American men and women to devote their lives to the unselfish service of the backward races of Africa; which has enabled them to persevere in spite of sickness, weariness and discomfort, and to overcome every kind of obstacle; which has brought into existence tens of thousands of schools throughout the length and breadth of the continent, is the religious conviction that the African

[1] *Black and White in South-East Africa*, pp. 105–6.

peoples are the objects of God's love. This motive, which has achieved such great results in the past and contributed so largely to redeem the relations of Europe with Africa from being purely selfish, is the force on which we must rely for the still larger tasks that have yet to be undertaken.

In a human family a backward and defective child enjoys a special measure of the care, solicitude and love of the parents. If the truest interpretation of God is, as Christ taught us, to think of Him in the light of earthly fatherhood at its highest and best, may we not suppose that the backward, primitive, child races of the world are of special concern to Him, and that every effort made to help and educate them is peculiarly well-pleasing in His sight? The persuasion that God cares for these peoples; that Christ died to save them; that it is the desire and purpose of God to deliver them from the darkness of ignorance and superstition, from the bondage of evil habits, and from the destructive power of sin into the liberty of those who have been made His sons—this firm belief alone can give us the courage, strength and patience to accomplish those high tasks in the fulfilment of which we shall realize our true manhood.

No consideration of religion in Africa can overlook the fact that Christianity is not the only faith which claims to uplift morally and socially the peoples of that continent. Islam is advancing with remarkable rapidity throughout the greater

part of the continent, and bringing whole tribes successively under its sway. It is generally held by those competent to form an opinion that the adoption of Islam by a pagan people signifies a social advance, and that it gives an increased strength and dignity to their life. Lord Cromer says, for example, "To the many hundreds of millions who have embraced Islam, and more especially to the poor amongst them, the adoption of these tenets has afforded not only spiritual consolation but material blessings in this world, as well as the hope of immortality in the world to come. It cannot be doubted that a primitive society benefits greatly by the adoption of the faith of Islam."[1]

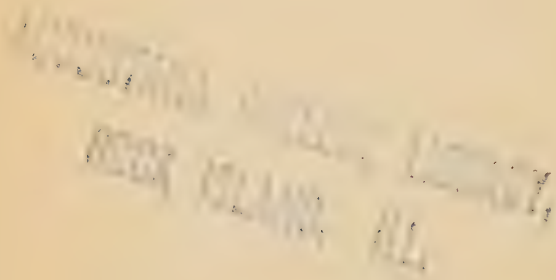
It has therefore frequently been maintained that, since Islam in virtue of its permissive polygamy and toleration of domestic slavery, of magic and of tribal culture, is more easily adopted by pagan peoples than Christianity, with its higher demands, it ought to be regarded as a desirable half-way house towards ultimate Christianization, which may, with advantage, be left to the work of future generations. But against this view three things may be said. First, all experience goes to show that once pagan peoples have become Islamized, the task of Christianizing them is rendered immeasurably more difficult. Secondly, to follow the line of least resistance is often a disastrous policy, and it is no true Christian

[1] *Modern Egypt* (one volume edition), p. 563.

statesmanship to allow a large part of the population of the world to come under the sway of a religious and social system which, as we have seen in the earlier part of this chapter, suffers from grave defects, and falls far short of the highest that we know. While there is a divine economy in the education of mankind, and peoples at the lower levels of culture may not be able to assimilate the Christian revelation in its fulness, what they need is something that will prepare the way for the highest and lead directly towards it, and not a religion which in many respects is opposed to it and blocks the road to progress. Finally, those who have found in Christ the secret of comfort, strength, and moral victory, cannot withhold the knowledge of Him from the peoples of Africa at a time when they are exposed to new and grave dangers to their moral health and social well-being. The fact that paganism is doomed and must almost inevitably give place within the next few decades either to Islam or Christianity makes the task which Providence has laid on our generation one of peculiar responsibility and urgency.

The problem with which we are confronted in Africa is one of the great issues of history. Have we eyes to see its immense significance? Shall the African races be enabled to develop their latent powers, to cultivate their peculiar gifts, to create a characteristic life of their own, and so enrich the life of humanity by their distinctive contributions? Or shall they be depressed and degraded, and made the

tool of others, the instrument of their gain, the victim of their greed and lust? The greatness of the issue is well calculated to stir our noblest feelings and call forth what is best in us. Success cannot be attained without much patient labour and ungrudging sacrifice. But the splendour of the end to which it will contribute will sustain and inspire us. In the lives of those who have gone before there are noble examples to encourage us. Scattered over the continent are many lonely graves calling us to finish the work of those who have given their lives for Africa. As an immovable ground of courage and hope we have the knowledge that in every effort for the redemption of the peoples of Africa we are fellow-workers with God.



CHAPTER VI

THE CHURCH IN THE MISSION-FIELD

THE proper aim of foreign missions is to establish in non-Christian lands an indigenous, self-propagating Church as a means to their evangelization. This proposition is of such far-reaching importance that a chapter may well be devoted to a consideration of what it implies.

I

It has often been taken for granted that the aim of foreign missions is to preach the Gospel to the whole world. The bringing of the Gospel within the reach of all mankind is the goal towards which the Church must continually strive with all its might. But it is not the immediate aim of foreign missions, because it is something which foreign missions can never accomplish.

The evangelization of the world has been sometimes represented as if it were primarily a question of distributing a sufficient number of missionaries throughout the non-Christian world. The attempt has even been made to calculate the number of missionaries required and the sum of money that would be necessary to support them. This way of

regarding the problem is a false and misleading deduction from a true and healthy Christian instinct. It is unquestionable that on the Christian Church rests the obligation without delay to bring the saving knowledge of God in Christ within the reach of every human being. But to regard this duty as resolving itself into an arithmetical question of the number and distribution of foreign missionaries, or to suppose that the obligation can ever be discharged directly by foreign missionaries, is to misunderstand altogether the real nature of the task entrusted to the Church.

The life of the spirit cannot be measured or described in terms of arithmetic. Life is too full of change and movement, of the incalculable and the unexpected, of varieties of circumstance and inequalities of gift and capacity, to allow us to work out any scheme of planting missions in a nicely calculated proportion to the population. And to upset all such calculations there has already appeared the Church in the mission-field which is rapidly becoming a more important factor in evangelization than the foreign missions.

It is an equally serious mistake to suppose that the Gospel can ever be preached in an adequate way by foreigners. If the Gospel is to come home with living power to the hearts of men, it must be presented by those who are of the same blood as themselves, who have grown up in the same environment, who have the same outlook upon life as the hearers whom they address. We cannot say that any area has been adequately

evangelized until it has had the witness of a native Church, sprung from the soil, expressing its faith in its own characteristic ways, and as a distinct community representing a new type of life in the midst of a non-Christian environment.

The Church in the mission-field is not only the most effective means of preaching the Gospel. It is the one real hope that the work of evangelization can ever be accomplished. In the mind of anyone who seriously considers what the preaching of the Gospel means in actual practice, the idea of reaching the countless multitudes of the non-Christian world through the direct agency of foreign missions can awaken nothing but despair. But the moment there is an indigenous Church there are infinite possibilities of growth and expansion. Once the principle of self-propagation is introduced the size of the territory to be won ceases to be a difficulty. In the animal world, to borrow an illustration of Lord William Cecil,[1] a handful of imported rabbits were able, in virtue of the power of self-propagation, within a comparatively short space of time to turn the continent of Australia into a rabbit country. It is the latent possibilities of a self-propagating Church in the mission-field that justifies optimism regarding the future of missions.

The aim, then, of foreign missionary work is to plant the Church of Christ in every part of the non-Christian world as a means to its evangelization. Both parts of the definition are necessary. It is

[1] *International Review of Missions*, 1913, pp. 727-8.

not the aim of foreign missions to undertake directly the whole task of evangelization. Nor on the other hand is it their aim to establish a Church and then to confine their efforts to caring for its wants. The ultimate goal of evangelization must be kept steadily in view and made the guiding principle of policy.

Foreign missions have so far accomplished their work that throughout a great part of the non-Christian world Christian Churches are already established and are increasing daily in strength and vitality. The Church in the mission-field has become, in the words of the Report presented to the World Missionary Conference in 1910, "by far the most efficient element in the Christian propaganda."[1] But this revolutionary change in the missionary situation has scarcely as yet produced a corresponding revolution in our thoughts about missionary questions. The tendency to regard the foreign missions rather than the native Church as the central point of interest and activity is still dominant and colours many of the terms in which missionary work is conceived and described. A frequent re-examination of missionary policy and methods in the light of the growing importance of the Church in the mission-field is essential if missions are to achieve the highest success.

If the Church in the mission-field is to fulfil its promise and become the chief factor in evangelization it is essential that it should become indigenous. But what exactly does this mean? What is the

[1] *Reports of the World Missionary Conference*, vol. ii. p. 2.

essential thing to be aimed at if Christianity is to become indigenous? The question is not primarily one of rejecting western forms. Western civilization is penetrating Asia and Africa on all sides, and the Church cannot remain immune from the inrush of new ideas and customs. Moreover there is no such thing as an abstract Christianity independent of all forms. The only Christianity which we know and which we can preach is the Christianity which has found expression through our own mental processes and in our own individual experience. Western missionaries cannot preach Christianity at all without preaching it in a western form. And if non-Christian peoples are to receive it they can receive it only in its western form. In the course of time, as the Christian faith expresses itself through the medium of their native genius and character, new and distinctive forms will be developed just as in the course of history the Greek, the Roman and the Teutonic mind and nature have each brought forth their own characteristic expressions of the Christian faith and life.

The essential thing, if Christianity is to become truly indigenous, is that its expression and propagation should be spontaneous. The driving force must be in the native Church and not in the foreign organization. Christianity is indigenous when it is preached by those who as genuine and loyal members of their nation or race are inwardly persuaded that it is the secret and power of life for their own people both collectively and individually.

In the greater part of the mission-field much has yet to be done before Christianity can be regarded as being fully indigenous. The native Church is still too closely identified with the foreign mission and remains an exotic in the eyes of the non-Christian community. A recent writer on the missionary situation in India, in discussing the system by which Indian Christian workers are largely paid and controlled by the foreign missions, asserts that this system "presents itself—to put the accusation in the strongest light—to the non-Christians as a vast organization, ruled and financed by foreigners, to battle with their caste, their religion and their customs, and to replace them by something European."[1] Mr C. T. Wang, one of the leading Christians in China, declares that in view of the dominating position held by the missionaries in Church affairs "the general public can hardly help believing that the Christian Church in all its activities is a foreign institution out and out, and that the Chinese workers are mere employees of the foreign masters."[2] To make Christianity truly indigenous is the great task on which missionary policy and energy must be concentrated.

II

It has been urged that the latent possibilities of the Church in the mission-field are the great hope

[1] *The East and the West*, 1915, p. 91.
[2] *International Review of Missions*, 1916, p. 85.

and inspiration of the missionary movement. But it is possible that on the minds of some readers the assertion that the establishment of the Church is the primary aim of Christian missions may have a chilling effect. The Church as an institution is not in high favour in many quarters at the present day.[1] It is not only the opponents of religion who have little good to say of the Church; some of the most earnest minds of our time are in revolt against it because of its shortcomings. The Church, it is held, has often been the enemy of freedom, progress and truth. It is conservative, respectable, dull, more concerned about defending its own position and privileges than about dealing with the real problems of human life; the antithesis of what Christ, the prophet of truth and reality, intended that it should be. It stands aloof from the struggles which touch most deeply the lives of ordinary men and women. In the great tragedy which has convulsed the world the Church has spoken with no commanding authority and offered no clear guidance or inspiration. These criticisms of the Church as it is in practice are re-enforced by the prevailing tendency in favour of a religious mysticism, which is strongly individualistic and sets little store by the corporate life or institutional forms. Those who are in doubt whether the Church has an essential place in the Christian scheme cannot be expected to show enthusiasm for a programme

[1] The word "Church" is used in this chapter to include all Christian bodies which claim the name.

which has as its primary aim the establishment of the Church.

It is not part of our present purpose to defend the Church as it actually is. Those of us who believe in the Church must recognize that there is sufficient truth in the criticisms levelled against it to compel us to ask ourselves anew what the Church of Christ was meant to be and to do in the world. The overturning of the established order of things which the war has brought about makes a reconsideration of the aims and functions of the Church inevitable. But what we cannot afford to doubt is that the Church in some form is an essential part of Christianity and an indispensable means of accomplishing its work in the world.

The conditions of the world in which we live furnish conclusive evidence of the insufficiency of the individual to achieve anything great alone. We have already seen how in the " Great Society " a man, to attain his ends, must ally himself with others in an industrial concern or business firm or trades-union or organization devoted to the realization of the particular object he wants to achieve. The progress of science demands the co-operation of many workers, each contributing his tiny share. With these facts of life before us, we cannot expect that the high mission of Christianity can be fulfilled by the isolated exertions of individual Christians. Only the Church can evangelize the world.

But the foundations of the Church lie deeper than these practical necessities. The Christian life

must from its very nature find expression in a society. Its soul and essence is love, and love is a social thing. To be a Christian is to be a member of a Body. Christians are spoken of in the New Testament as constituting a people, a nation, a commonwealth, a household, a family[1] The Church as the fellowship of those who are united in bonds of love and mutual service is the prophecy and first fruits of the perfect social order. In so far as the Church, as we know it, is not such a fellowship, it is false to its ideal. But we cannot doubt that the Christian ideal can find embodiment only in a society, and this embodiment was never more needed than at the present day. The fabric of human society is threatened with collapse; the disruptive forces are in danger of proving stronger than those which make for cohesion and social health. If western civilization is to survive it needs the inspiration of a true social ideal. The Church was set in the world to manifest what the relations of men with one another ought to be. It was intended to be the revelation of a social order of which fellowship and co-operation are the inspiring principles; a society in which the strong help the weak, and each brings his special gift to enrich and inspire the whole. The Christian witness can be given to the world only by a Christian society.

The Church is an essential part of Christianity not only because it is necessary for the expression

[1] 1 Pet. ii. 9, 10; Titus ii. 14; Eph. ii. 12, 19; Gal. vi. 10; Heb. iii. 6; Eph. iii. 15.

of the Christian life as a human fellowship, but also because it is in the Church as a community that God is truly known and worshipped and through it that His revelation in Christ is made known to the world. God is infinite in His perfections, and what each individual apprehends is but a small part of His grace and truth. It needs the whole body of believing men and women to explore the riches of the Gospel. One reason which impels us to evangelize the non-Christian races is that without them we cannot be made perfect; not until they have contributed their distinctive powers of insight and apprehension to the understanding of the Gospel shall we know fully what it means. To the Church belongs the heritage of all the saints throughout the centuries. It speaks to men not in the halting, imperfect words of the individual believer, but with the majestic authority of the experiences, strivings and triumphs of many generations. It is in the Church that the full glory of Christ is made manifest.

If we are persuaded that the Church is an essential part of Christianity, the Church with which in actual practice we have to do consists of the various Christian bodies which claim that name. In spite of their many imperfections and their estrangement from one another, they are the actual, historic manifestation of that divine society which Christ instituted. The Word which they have preached and the Sacraments which they have administered have never been wholly without power; and

through their ministry and fellowship bad men have been converted, the fallen have been reclaimed, the sorrowing have been comforted, children have been nurtured in the fear of the Lord, the weak and tempted have been strengthened, and saints have been inspired to heroic service. In the historic Christian bodies the struggles and strivings, the aspirations and achievements of past centuries are gathered up, and they unite us with the generations which have gone before and which have found in them a spiritual home. Whatever the shortcomings of these bodies may be, they have transmitted to us the faith by which we live, and we cannot, even if we would, repudiate our debt. Not only do we owe them all that we are, but we share the responsibility for their imperfection and failure. It is right that we should have a keen eye for the shortcomings of the Church, but we must not forget that after all *we* are the Church. In so far as the Church has failed, we must accept our share of the blame. What have we done constructively to make it other than it is? Is not the true explanation of its failure that it is composed for the most part of people so very like ourselves?

In view of the conditions of the world to-day, to which reference has already been made, there are few things more needed than a new-born belief in the Church, a new faith in its divine mission, a new passion that it should be and do what God intended. The important thing is not what the Church is now, but what by the grace of God that society might

become, in which because God is truly known and worshipped as Father the relation of men to one another is that of brethren. God Himself has set up such a society in our midst, and it waits for its perfect realization only on our response to His gift. If we would but believe in it enough and love it enough, it would surely take living and glorious shape among us. That is the way all great things come. As has been well said, "Men did not love Rome because she was great: she was great because they had loved her."[1] The spiritual tasks of the new age require for their accomplishment the birth of a new love and enthusiasm for the Church of Christ.

There are four important respects in which those who love the Church will seek to make it conform more closely to its ideal.

First, there is the question how fellowship can be made a greater reality. The warmth of Christian love for the brethren and the living sympathy that transcends differences of class and education need fuller and richer expression.

Secondly, the Church must discover how without entangling itself in the confusion of party politics, it may boldly assail the wrongs of social and national life and point the way to a social order that conforms more nearly to the mind of Christ. The witness of the Church on moral questions must become more unequivocal, more arresting, more incisive than it has been in the past. The true

[1] G. K. Chesterton, *Orthodoxy*, p. 121.

power of the Church lies in its being a perpetual challenge to the conscience of mankind.

Thirdly, the Church needs an enlarged understanding of its world mission. It must have an outlook wide enough, an aim large enough, to redeem it from all forms of narrowness and parochialism and to inspire its members with a sense of the grandeur of its vocation in the world.

Fourthly, it is the duty of each of us, by labouring to make the particular body to which we belong conform more closely to the ideal, to prepare the way for the reunion of the divided Church of Christ. In what forms that unity will express itself we cannot with our present spiritual insight and attainment conceive. The unity we seek is something spiritual and can be perfectly realized only when the necessary spiritual conditions are present. But it is something towards which we must continually strive. The oneness of those who have been baptized into the name of Christ must have some more adequate embodiment and outward expression than our present divisions. It is our duty to eschew what makes for strife and separation and to follow after all that increases mutual understanding among those who sincerely love the Lord Jesus.

When we speak of the Church in the mission-field what we have in mind is not an ecclesiastical institution, though there, as among us, the life of the Church must necessarily express itself in institutional forms ; but a living society of men and women, born anew through faith in Christ, inspired

by His Spirit, united in a fellowship of love, and dedicated to the service of their fellowmen.

III

We have seen that the great hope of evangelizing the non-Christian world is found in the Church in the mission-field, and that where such a Church exists the governing principle of missionary policy must be to prepare that Church for its great responsibilities, and to assist it in discharging them. Further, lest it should be supposed that the establishment and upbuilding of the Church in the mission-field means nothing more than the transplantation of western institutions in their present form, the question of the true character of the Christian society has been considered, and it has been urged that our great need both at home and on the mission-field is a new understanding and vision of the mission of the Christian Church. We may now try to gain a clearer idea of what the growth of an indigenous Church involves. To follow the missionary work of the Church with intelligent interest it is necessary to understand the fundamental problems that have to be solved and the essential conditions of success.

(1) The task of making Christianity indigenous through the building up of an independent, self-propagating Church is one of education in the broadest sense.

Christian schools and colleges have been established in every mission-field. They have done much to remove prejudice and to open a door into the homes of the people. The teaching given in them has made the pupils familiar with the Gospel story and led many to a knowledge of Christ. In countries like India, where the whole life of the people is penetrated by conceptions incompatible with the Christian view of life, Christian institutions of higher learning have been found an indispensable means of leavening the general thought and preparing the soil for the Christian message. This was the great conception which inspired the labours of Alexander Duff.

Our concern here, however, is with what would seem in the present conditions in the mission-field to be the primary aim of Christian educational effort, namely, the preparation of the Christian community for the discharge of the great responsibilities resting upon it. So long as that community remains illiterate and intellectually backward, it cannot exert its proper influence in the general life. The Church in the mission-field cannot be sheltered from the surging currents of the world's life. Economic changes may threaten the welfare, or even the existence, of the Christian community. All the intellectual movements of the West are making their influence felt in the East. The Church in the mission-field must defend itself against anti-Christian systems of thought and find its own way through the difficulties which modern science and

criticism have raised. It will have to deal with heresies springing up within its own borders and must define its position in relation to the non-Christian faiths surrounding it. If it is to win the battle against superstition, syncretism, and rationalism, and keep its faith and morals pure, it must have educated leaders, capable of distinguishing between essentials and non-essentials and of grasping firmly what historic Christianity really is. If responsibility is to pass from the foreign missionary to the Church in the mission-field, as it must do for Christianity to become indigenous, there must be in the Church leaders as well equipped as the foreigner to carry forward the work. The only means of securing this is education.

In carrying out this educational task it is very necessary to keep our ultimate aim clearly in view. The communication of secular knowledge is a necessary means of achieving our end, but it is only a means and must not be allowed to obscure the end it is meant to serve. It is possible for missionary institutions to give an excellent education to Christians without making any important contribution to the formation of a self-propagating Church and the expansion of Christianity. Education in the narrower and secular sense may become so absorbing as to obscure the larger and more important educational objective of creating an effective instrument of evangelization. When a post has to be filled in a missionary school or college, it is so obviously necessary that the person appointed should be thoroughly

competent to teach history or physics or whatever the subject may be, that those who have to make the choice are apt to concern themselves primarily with this indisputable requisite and to make less searching inquiry whether the candidate has the true missionary vocation. Similarly, those who in a trying climate and in institutions that are generally understaffed have to reach a high standard of efficiency in the teaching of secular subjects may often find their strength and energy are insufficient for more than their immediate task. But unless missionary institutions are sending out into the Christian ministry and into secular professions men and women inspired with a passion for the extension of Christ's Kingdom they are failing in their primary missionary aim.

Besides the development of Christian leadership in its more advanced forms, there is the equally important task of training the multitude of less highly educated workers—evangelists, catechists, Bible-women and teachers in Christian elementary schools. To lead these year by year into a clearer and deeper understanding of the meaning of the Gospel, to quicken their sense of its ethical demands, to help them in their various difficulties, to encourage them in the loneliness and monotony of their work, to bear patiently with the imperfection of their attainments, to have the faith to recognize in their humble efforts the foundations of the city of God, is a task which demands the best and highest that the missionary has to give. On these men

and women the work of evangelization mainly depends. It is from them that non-Christians gain their chief impression of the character of Christianity. If they are inconsistent in their conduct, slack and perfunctory in their work, they will bring discredit on the cause. If by their life and conversation they commend the Gospel, they may be far more successful than any foreigner in winning the people to faith in Christ. No question deserves more earnest attention, no work is more important, than the training and encouragement of these workers.

The missionary is an educator in a much wider sense than that a considerable part of his time is spent in teaching or in the superintendence of schools and training institutions. His main business is to foster the growth of an independent Church, and an essential qualification for success in his work is that in everything that he does his attitude should be that of a true educator. The defects of our traditional system of education, in which it has been assumed that the main work of the teacher is to impart knowledge to pupils whose attitude is that of passive receptivity, have manifested themselves in our relations with the Church in the mission-field. That Church, as we have already seen, has still too much the character of an exotic and foreign institution. The establishment of an indigenous Christianity demands not merely a willingness to let the real control pass into the hands of the Church, but a whole-hearted acceptance of a sounder educational theory, which recognizes that the

primary task of the educator is to stimulate, strengthen, and direct into the right channels the self-activities of those who are taught. The missionary who in his own home or as a teacher in a school has lovingly watched the growth of a child, finding his supreme opportunity in the natural instincts and impulses of the child himself, patiently allowing him to find his own way through difficulties, encouraging him to make his own decisions and to accept increasing responsibilities with the growing years, will have learned the lessons which will stand him in best stead in his relations with a developing Church.

It is possible to err by placing upon an infant Church prematurely a responsibility greater than it can bear as well as by retaining control too long in foreign hands. What is needed is a well-considered policy which will ensure a continuous and progressive transference of real responsibility. The range of matters in which the Church is left to exercise its own judgment, form its own decisions, and, if need be, make its own mistakes, should be gradually extended, so that each year or at least each quinquennium, may mark some definite advance. While it may be long before the missionary can withdraw altogether from the field, it should be his constant care to make his presence every day less indispensable. He may find it possible to absent himself on purpose for a few days, a few weeks, or it may be some months, in order that the Church may learn gradually to manage without his help.

And whether he is physically absent or not, he will measure his success by the degree in which from year to year one responsibility after another passes out of his own hands and is delegated to the native Church.

Throughout a large part of the mission-field the Church has now reached the stage of adolescence. Adolescence in the individual life is a critical period, full of strange questionings and stirrings, beset with grave dangers and rich in possibilities of good. It is also a crisis in the relations between parent and child. If a father should fail to recognize that his boy has become a man, with a man's right to think and act for himself, and should seek to exercise the old control, there will either be an open breach of relations or the son will withdraw within a fence, and while he pays the outward marks of respect and affection, will live his life apart and alone. If, on the other hand, the father realizes that with his son's growth to maturity their relations must undergo a change, and recognizes in his son a man like, yet different from, himself, there may arise one of the finest forms of comradeship that life can yield, in which the wisdom and ripe experience of age are linked with the enthusiasm and energy of youth. The problems are not very different when the Church in the mission-field begins to reach maturity. The time has then come when the missionary must learn to stand in a new relation to the Church of which he has been the teacher and over which he has exercised control. The

future relations between the Churches in the mission-field and the Churches of the West will for good or evil depend on whether we are quick enough to discern the meaning of the change which is rapidly taking place, wise enough to understand the laws of growth, large-hearted enough joyfully to seize the opportunity of a comradeship and fellowship which will enrich and enlarge our own life as much as it strengthens the Churches to whom out of our wealthy heritage we have still much to give.

(2) One of the chief difficulties in building up an indigenous, independent Church lies in the wide difference in economic standards which throughout the greater part of the mission-field separates the civilization of which the missionary is the representative from that of the people among whom he labours. Things which in his eyes are elementary necessities are for them luxuries altogether beyond their means. If he is to maintain his health and efficiency in a trying climate, he cannot dispense with European standards of comfort. When the time comes to build a church or a school, it is natural that he should follow the only models with which he is familiar, and apply western standards of what efficiency and seemliness demand. Since the poverty of the people prevents them from providing even what appears to be the essential minimum the cost has to be met out of foreign funds. As the Christian community grows the missionary is able to extend widely the range of Christian influence by employing catechists and teachers, and thus

there grows up an army of native workers paid by the foreign mission. All this seems entirely natural and inevitable, but it may have disastrous consequences. The Church in the eyes of the non-Christian community appears to be a foreign institution. The impressive buildings which strike the eye are the property of foreigners. The native workers are the paid agents of a foreign organization. The stamp of an alien origin and character becomes impressed upon the whole work to its serious detriment. The free use of foreign money has the further disadvantage that it saps the independence of the native Church. Why should the people contribute out of their slender means when the foreigner has apparently inexhaustible resources? The sense of responsibility and the power of initiative remain undeveloped in the Church, and instead of being an aggressive force for the evangelization of the country it becomes a parasite depending for its own support on the foreign mission. Preaching the Gospel comes to be looked upon as the exclusive responsibility of paid officials. Spontaneity, zeal and infectious enthusiasm are effectually destroyed.

Hence, from the very beginning the missionary has to teach the people the privilege of supporting their own religious ordinances. Definite, repeated, systematic instruction on this subject is the path which must be patiently followed. "By holding fast to the idea that the independence of the churches is inseparable from self-support," writes a missionary who was resolutely determined that there should

be no dependence on foreign funds, "and then making every possible appeal to their manhood and their Christian feeling, we at length succeeded in gaining for the ideal a permanent lodgment, as we hope, in the minds of the people and pastors; but no one who has not done the difficult work can realize at what expense of effort and nervous energy it was accomplished. It required line upon line, and precept upon precept, repeated sometimes till the brain and tongue weakened with the tiresome repetition." [1]

In addition to systematic instruction regarding the duty and privilege of Christian giving there is needed a definite policy calculated to foster a spirit of independence. Every expenditure of foreign funds must be avoided which would weaken the sense of responsibility in the Church. At every turn the missionary is confronted with opportunities which might seemingly be taken advantage of by the expenditure of a small sum of money. But the question which he has constantly to ask himself is whether the immediate gain may not be purchased at too high a cost. The one thing that dare not be sacrificed is the independence of the Church, on whose spiritual health the evangelization of the country depends. That far-off goal and not any immediate advantage is the test by which every expenditure of foreign money has to be judged. In some parts of the mission-field it has been found necessary to adopt measures to improve the economic

[1] Wheeler, *Ten Years on the Euphrates*, p. 107.

position of the Christian community in order to provide the necessary conditions for the growth of a self-supporting Church. In India experiments have been made with Co-operative Agricultural Banks, which have not only increased the material prosperity of the community, but have proved a valuable means of education. A missionary who has tried the plan among his people writes that, "it opens a way out of the bondage of generations, it evokes the kind of character that is needed to turn many of them from being dependents to becoming producers, from economic waste to useful membership in the body politic."[1] By such means as these the growing Church may be gradually weaned from dependence on foreign aid and trained to become self-supporting, self-governing, and self-propagating.

The fact that foreign money is liable to grave misuse does not mean that the home Church can afford to relax its efforts. The truth is that many of the shortcomings in the mission-field are due to lack of adequate support. The understaffing of institutions makes it difficult for those in charge of them to overtake more than the daily routine and leaves them little time and strength to devote to the realization of the larger and primary purposes for which the institution exists. The district missionary is similarly overwhelmed with such a multiplicity of detail that he often has no leisure to discover and train responsible leaders, or to give

[1] "Co-operative Agricultural Banks," by W. E. Wilkie Brown in *International Review of Missions*, 1915, p. 445.

them that close companionship which counts for much more than mere instruction. Confronted with tasks that make the most exacting demands on brain and nerve and physical strength, the missionary often finds the efficiency of his work seriously impaired through the lack of necessary resources. Missions need far more support from the home Church if they are to achieve their ends. But besides money, there must also be given keen and earnest thought, patient study of the conditions, care in the formulation of a well-considered policy. One of the most difficult and most pressing problems of modern missions is to ensure that foreign funds are expended in the wisest way, and that all expenditure is designed to promote, and not to sap, the independence of the Church in the mission-field.

(3) The problems of the growth of the Church in the mission-field lead us back in the end to the fundamental question of the vigour and quality of its spiritual life. If the vitality of the Church is strong, it will quickly develop an independent life of its own, in which its own distinctive powers and qualities find free expression; it will cease to depend on support from without, and will freely contribute to the maintenance of its own activities and institutions. Hence the cultivation of the spiritual life of the Church must be the missionary's first and constant care.

Converts inevitably bring with them into the Christian Church a large part of their traditional ideas and practices. While they readily adopt the

language of Christian faith and experience, they may retain a mental outlook and attitude entirely at variance with the Christian view of God and the world. A long and arduous battle with non-Christian conceptions has often to be waged within the Christian Church itself. Ingrained habits which have taken root through generations cannot be quickly eradicated. It is only gradually that the new leaven of Christian faith can transform the social context in which the individual has to live his life; time must elapse before Christian ideas of individual responsibility, of the position of women, of marriage and the family take firm root and modify social custom. In all these directions there emerge difficult questions which require patient study and wise treatment.[1]

Some idea of the magnitude of the pastoral care of the Church in the mission-field may be gained from consideration of a single aspect of it, the provision of an adequate Christian literature. How vast a labour is involved in giving the people even the Christian Scriptures in their own tongue. Yet to these must be added hymn-books, catechisms, school-books, commentaries, books of devotion and theology, Christian biographies, not to speak of literature of a more general kind to enlarge and enrich the mind. When the utmost has been done, the literature which is available to nourish the life and stimulate the thought of Christian communities in the mission-field is pitifully meagre in comparison

[1] Cf. *International Review of Missions*, 1914, pp. 659–69.

with the rich resources of Christians in Europe and America. Nor is it sufficient merely to translate books written in the West. These seldom deal with the problems and difficulties which most perplex those who have recently emerged from a non-Christian environment. The mode of presentation is, as a rule, alien to the thought and conditions of the mission-field, and frequently the translation is marked by defects which prevent the ideas from making a deep impression on the mind of readers. Before an adequate literature can be provided steps must be taken to train native writers who will create a Christian literature that will be truly indigenous.

The sole means by which the vitality of the Church may be maintained at a high level is the presentation of the Gospel in its fulness. It is the Gospel that is the power of God unto salvation. St Paul's concern for his converts was that their eyes might be enlightened to know the hope of their calling, the riches of the glory of God's inheritance in the saints, and the exceeding greatness of His power towards those who believe.[1] The health of the Church will be in proportion to its apprehension of the great truths of the sovereignty of God, the freeness of His forgiving love, the fulness of His sustaining grace, the splendour of the Christian hope, and the length and breadth of the Christian commandment in relation to both individual and social life. It is not enough that these truths should

[1] Eph. i. 18, 19.

have a place in orthodox belief; to be dynamic they must kindle to white heat in the furnace of personal conviction. They all have their centre and spring in the person of Jesus. A Church in which Jesus is exalted, worshipped and obeyed, and which lives in continual dependence on Him, possesses the secret of vitality. Only a firm belief in the living presence of Christ and in the power of the Holy Spirit can enable the Church in the mission-field to accomplish its humanly impossible tasks.

"I have often thought," wrote one of the most experienced Chinese missionaries a few years ago, "that if I were to expend all my energies to persuade one Chinaman to change the cut of his coat, or to try some new experiment in agriculture, I should certainly plead in vain. And yet I stand up to beg him to change the habits of a lifetime, to break away from the whole accumulated outcome of heredity, to make himself a target for the scorn of the world in which he lives, to break off from the consolidated social system which has shaped his being, and on the bare word of an unknown stranger to plunge into the hazardous experiment of a new and untried life, to be lived on a moral plane still almost inconceivable to him, whose sanctions and rewards are higher than his thoughts as heaven is higher than the earth. While I despair of inducing him by my reasonings to make the smallest change in the least of his habits, I ask him, not with a light heart, but with a hopeful one, to submit his whole being to a change that is for him the making of his whole world

anew. '*Credo quia impossibile.*' I believe it can be done because I know I cannot do it, and the smallest success is proof of the working of divine power. The missionary must either confess himself helpless, or he must to the last fibre of his being believe in the Holy Ghost." [1]

It cannot be expected that the faith of missionaries should soar far beyond the general level of the Church of which they are the representatives. It is but natural that the younger Churches in the mission-field should take their conceptions of the meaning of the Christian salvation and the scope of Christian duty from the more ancient Churches of the West. We need not be surprised if the weaknesses and shortcomings of western Christianity reproduce themselves in Asia and Africa. In so far as the Church in the mission-field lacks vitality to fulfil its mission, it is because the pulse of the Church beats feebly in Christendom. If any motive were needed beyond the tragedy which is being enacted in Europe to drive us to apprehend anew that for which we have been apprehended by Christ Jesus, and to consecrate ourselves afresh to the service of that divine society of which God is the Ruler and love the vitalizing principle, we may find it in the thought of the weak and immature Churches in the mission-field, confronting their stupendous tasks, on the fulfilment of which depend the destinies of so large a part of mankind.

[1] Gibson, *Mission Problems and Mission Methods in South China*, p. 30.

CHAPTER VII

THE MISSIONARY EDUCATION OF THE CHURCH

If the Church is to rise to the full height of its world mission, there is needed a boldly conceived and carefully planned policy of education which will give it a true understanding of the issues at stake and the largeness of view and breadth of sympathy necessary to deal rightly with them. It would require a whole volume to consider adequately even the main outlines of such a policy. It is impossible here to do more than put forward, by way of illustration, three important questions that deserve earnest consideration in the formulation of a comprehensive policy of missionary education.

I

The first is the education of those who are sent out by the Church as its representatives to preach the Gospel in non-Christian lands. When the true nature and proportions of the missionary task are realized, it is seen to be one which requires for its accomplishment the highest human qualities. It is indeed so full of difficulty, that if the Gospel

were not God's truth, and if His superhuman power were not freely available for those who undertake to do His bidding, the attempt to evangelize the world would be a foolish absurdity. But though our reliance is on divine and not on human power, God does not relieve men of their share of responsibility. He waits for the accomplishment of His designs until He can find men who are ready to rise in His strength to the full height of the calling of the sons of God. A work so great as the evangelization of the world must tax the powers of mind and heart and will to the uttermost. The Church must see to it that those who are called to the high office of a missionary are given the best possible training and equipment for their difficult and arduous ministry. It is therefore important to inquire what kind of preparation is needed for those who intend to be missionaries of the Gospel in a non-Christian land.

The foundation of effective missionary service is character. Lord Cromer has stated that he has always held "that 75 per cent of the influence of British officials for good depends on character and only 25 per cent on brains."[1] The same thing may be said of the missionary. No amount of knowledge can ever be a substitute for disciplined and sterling character. The missionary will always commend the Gospel more by what he is than by what he says; and whereas in a Christian country

[1] In the Preface to *Dawn in Darkest Africa*, by J. H. Harris, p. viii.

the unfortunate impression made by marked defects of character in a minister of the Gospel may be corrected by the examples of other Christians, the missionary is frequently the chief, if not the sole, representative of the Christian ideal. Not only must he have learned how to overcome faults and weaknesses which bring reproach on the name of his Lord, but he must possess a fiery energy and spiritual power which will break through his foreign dress and speech and impress the minds of those with whom he comes in contact. He needs a steadfastness which can endure monotony, disappointment and trial, a love which knows no limits and never grows weary, and a faith which burns with an undying flame. These gifts, so hard to acquire—so impossible except to those who believe in the Holy Ghost, the Lord and Giver of Life—are indispensable for the making of a true missionary.

It is essential, further, that the missionary should have a sound knowledge of what Christianity is. Without a personal knowledge and experience of the Gospel, he cannot be a missionary at all. But in addition to this he must have a sufficient intellectual grasp of its contents to be able to explain it to those to whom its leading conceptions are new and strange. He should have some knowledge of the perversions of Christian doctrine which have emerged in history and of the main assaults which have been made on the Christian position. Among the educated classes of Asia the missionary finds himself confronted not only with non-

Christian religions and philosophic systems, but with all the currents and tendencies of modern western thought. Among less advanced peoples he must be able to distinguish those ideas which are fundamentally anti-Christian from those which, though clothed in unfamiliar forms, represent a movement in the direction of Christian truth. To meet these exacting demands he requires as thorough a theological training as can be given him.

But to this indispensable foundation of Christian character and Christian knowledge there must be added some acquaintance with a large number of subjects that have a special relation to the distinctive work of a missionary. It is only in recent years that the importance of this special preparation has received adequate recognition.[1]

To be efficient in his work the missionary requires a thorough mastery of the vernacular. The defective vocabulary, slipshod pronunciation and grammatical mistakes which may sometimes have passed muster in the days when the superiority of the white man's knowledge was unquestioned, will no longer be tolerated by peoples who are advancing in education and becoming increasingly conscious of their own distinctive nationality. If we have listened to a foreigner with an imperfect command of English addressing a British audience, we have only to recall

[1] Since the World Missionary Conference in 1910 the missionary societies in Great Britain and Ireland have united in the formation of a Board of Study for the Preparation of Missionaries, and a similar Board of Missionary Preparation has been formed in North America.

the limitation thereby imposed on the effective expression of his thought to realize how great a handicap anything short of a perfect mastery of the vernacular must be to the missionary. This is as true of those whose work lies among the uneducated as of those who have to do with the educated classes. While a course in phonetics is desirable for all who intend to be missionaries, it is generally held that the vernacular can best be learnt in the mission-field. It is a sign of progress that within the past few years Language Training Schools have been established at many important centres in the mission-field.

If his message is to reach the people to whom it is addressed it is necessary that the missionary should be familiar not only with their language but also with their world of thought and belief. The Christian minister at home has an instinctive knowledge of the ideas, sentiments, and habits of those among whom he labours, since from his earliest years he has breathed the atmosphere of the common national life. But the missionary finds himself plunged into a strange and alien world, and all its significant details have to be laboriously studied and indexed by the conscious mind. Directions which will help him to find his way in an unfamiliar world of thought and custom may be given him in a proper course of instruction, without which he runs the risk of engaging in much needless toil and purchasing his experience at the cost of avoidable mistakes. He ought to know what beliefs the people entertain regarding God and the spiritual

world, the meaning of salvation and the means of attaining it; how the religion of ordinary life is related to that of the sacred books; and what elements in the faith of the people are a real source of religious help and consolation, and offer a foundation on which the teacher may build.

The Christian view of God and of His purpose is a leaven which must in the end transform the whole of life. Hence the relation of the Gospel to the national heritage of custom and social usage gives rise to many difficult questions. Which traditional practices must be condemned as fundamentally at variance with the Christian life? Which may be safely tolerated during a transition stage? Which in spite of their strangeness to western eyes ought to be retained as elements in a civilization that shall be at once Christian and indigenous? With all these perplexing questions the missionary will inevitably be confronted. They are too large and complex for an individual to solve for himself. He must be able to draw on the experience of history and the labours of other students, and should receive before he begins his work at least an elementary knowledge of the difficulties involved and of the ways of meeting them which experience has approved. It is only necessary to mention such a question as marriage and the family to show the intimate connection between social institutions and the introduction of Christianity. "Not only the most pressing," writes one of the most experienced of African missionaries, "but the most

puzzling, the most insistent, the most far-reaching of problems, is that of Christian marriage in the heathen world. . . . How to make Christian, monogamous marriage part of the social order, honourable, stable, fulfilling all the conditions for which marriage was instituted, has been the most pressing and difficult question I have been called to face." [1]

Missions have now a long history behind them, and the missionary should know what the past has to teach. Through the study of the history of missions, including the expansion of the early Church and mediaeval as well as modern missions, he will gain a sense of proportion which will enable him to see the bit of work that falls to his lot in relation to the great movement of history by which through the centuries the Kingdom of God is being built up. Of equal importance is the study of the problems and difficulties of missionary work and of the experience that has been gained in solving them. It is absurd that each generation of missionaries should have to make the same mistakes as their predecessors and learn perhaps at the end of many years the impracticability of methods which at first sight seemed to promise easy success. Guidance is needed on many questions of missionary policy and method, on the proper co-ordination of the various forms of missionary work, and on the multitude of problems, touched on in the preceding chapter, that have to do with the building up of an indigenous Church.

[1] *International Review of Missions*, 1914, pp. 512-3.

Christian missions represent a social force which, to achieve its ends, must ally and mix itself with other social forces. Missionary work touches at many points the work of governments. In the sphere of education, in medical relief and medical training, in philanthropic efforts to ameliorate the lot of the poor, missions and governments are often in close co-operation. The laws and policies of governments may either favour religious freedom or put serious hindrances in the way of the propagation of Christianity. Again, missionary work is directly affected by the operation of economic forces. As we have already seen, it may be necessary to develop industrial and agricultural training, to establish co-operative agricultural banks, or even in some parts of the mission-field to create new industries, in order to provide the necessary conditions for the growth of a healthy Christian community. There are large moral questions affecting the rights of the people among whom he labours or the relations of races with one another, regarding which the missionary cannot be silent without compromising the Gospel which he has in trust. The awakening national consciousness among eastern peoples confronts the missionary at every turn and often gives rise to situations which require the exercise of much insight, delicacy and tact. Those who have to fulfil their ministry under such complex and exacting conditions need much counsel and help. It is not to be expected that every missionary should be a statesman, familiar with questions of govern-

ment policy and administration, or a specialist in economic or educational or social science, or a student of the wider aspects of national thought and action. But, if costly mistakes are to be avoided, some missionaries must have a competent knowledge of these matters, which touch missionary work so closely; and it is desirable that the great majority should have some understanding of the general character of the problems and some knowledge of the sources from which they may expect help.

Even this brief consideration of the missionary's task enables us to realize something of the rich variety and fulness of the world in which the Gospel has to be preached. The deeper we penetrate into the heart of missionary work, the larger its proportions appear. Yet we have no need to be discouraged by the greatness of the task. God Himself is leading us into a grander, more divine view of all that it involves. Among the new responsibilities which are laid on us by the enlarged opportunity and clearer vision of the present time is that of making more adequate provision for the proper training of those who are to be the ambassadors of Christ in the non-Christian world.

II

It needs the whole Church to evangelize the whole world. To open the eyes of the Church to the splendour of its world mission, to arouse Christian people from their absorption in earthly things and

fill them with an enthusiasm for the service of mankind through the Gospel of Jesus Christ, a policy of missionary education is needed which has in view all classes of the community and is designed to meet their varied needs. It must begin with the clergy; for if the professed teachers of religion fail to inspire the people with a true understanding of the world mission of the Church, large numbers must remain unreached. Business men must be appealed to on the lines of their special interests; the connections of modern industry and trade reach out to the ends of the earth, and those who engage in them must be brought to see that their spiritual responsibilities are as wide as their business dealings. Those who go to Asia and Africa as administrators, soldiers, sailors, or merchants must be reminded that, whether they will or no, they are missionaries, commending or else dishonouring by their life and conduct the religion and ideals in which they profess to believe. The greater part of the younger manhood of our country will before long return to the commonplace routine of ordinary life from the great adventure in which they have hazarded their lives, and we must somehow learn to set before them the attractiveness of the yet greater adventure of establishing on earth the rule of the Lord Jesus. Multitudes of women in the time of war have made a new discovery of the privilege and joy of service, and it lies with us to show how these high impulses find their perfect expression and complete satisfaction in the service of Christ and of

humanity for His sake. The rising generation, in whom lies the hope of the future, must be shown the beauty of unselfish service and the splendour of a world in which the Gospel of Christ is believed and His rule obeyed; the minds of little children must be quickened and enriched by the stories of those who have nobly toiled and spent themselves for others, and the imagination of growing boys and girls must be fired by the thought of building a better and fairer world in place of that world whose dying agonies surround them on the threshold of their life.[1] We need for this purpose a literature based on sound educational principles and adapted to all ages from the kindergarten to the adolescent age.

In most of the directions mentioned a beginning has been made; much remains to be done, but the lines of advance are fairly clear. When we set before ourselves, however, the ideal of a Church alive in all its parts to the significance of its mission to the world, there emerges one great question which demands more earnest consideration than it has yet received if our ideal is to be realized. It is the

[1] An admirable pamphlet recently published by the United Council for Missionary Education, entitled *The Day School Teacher and Missions*, by Constance E. Padwick, shows what a valuable mine of illustrative material is available in missionary history and biography for the teacher in the day school, *e.g.*, stories of the life of children in other lands add a living human interest to the geography lesson; the responsibilities of empire may be enforced in the teaching of history; romance may be woven into lessons in home management by stories of women of our race who have made homes in difficult places.

question of the relation of working men and women to the missionary movement.

It was an outstanding characteristic of our Lord's ministry that "the common people heard Him gladly." His disciples were a group of working men. It belongs to the essence of Christianity that it is a religion for the ordinary man. If it were ever to become mainly or exclusively a luxury of the wise and learned or of the wealthy and prosperous, its glory would have departed. Yet we are confronted to-day with a widespread alienation of the masses from the Church. The causes which have brought this about are many and complex, but what must cause grave concern to those who desire the advancement of Christ's kingdom in the world is that the antagonism is due in part to a feeling that the Church is so unlike Christ. It is felt that the Church has been callous towards the sufferings and wrongs of the poor; that it has been half-hearted in the battle against injustice and oppression; that it has been tolerant of conditions which deny to multitudes a real chance in life. Nothing can be more serious for the Church than that such an impression should exist. For it has lost its true character if it is not a revolutionary force overturning all institutions and conventions inconsistent with its own principle of love; the fearless and, it may be, quixotic champion of right; the chivalrous defender of the weak, blazing a path of liberty and opportunity for all.

What concerns us here is the relation of this state

of things to the foreign missionary movement. Happily that movement has never lost touch with working men and women. Its support has come in no small degree from the homes of the humble and the poor. Many of the greatest names in the missionary roll belong to the world of labour. William Carey, the pioneer of modern missions, was a cobbler ; Robert Morrison, who led the way into the closed land of China, was the son of a farm-labourer ; David Livingstone's early years were spent as a piecer and spinner in a factory ; Mary Slessor, the heroic West African missionary, began life as a mill girl in Dundee. These are but a few instances out of many that might be given.

Yet in spite of the hold which the missionary movement has had, and still has, among working men and women, we have to reckon with the widespread doubt regarding the Church and its enterprizes among those who have come under the influence of the prevalent tendencies of thought in the labour world. The situation has a direct and important connection with foreign missionary work, and demands the serious attention of those who desire the world to be evangelized. The labour movement has attained to a clear consciousness of its position and aims, and has created a solidarity of thought and feeling among the working classes. New ideas are taking firm root and extending their influence over wider circles. It cannot be assumed that the hold which the missionary movement has had on these classes in the past will be maintained unless

the new conditions are understood and courageously met. To take the lowest ground of financial support, it may be expected that in the coming years the working classes will obtain a larger and fairer share of the wealth of the country, and as this takes place it will be necessary for the missionary societies to look more largely to them for their support. But far more important than money is the necessity that behind the missionary movement should be the weight of the sympathy, the love, the prayers, and the service of the main body of the people. Most important of all is the fact that the missionary movement cannot hope to succeed if it has a fatal weakness at its heart. The Church cannot speak in commanding tones abroad while its witness is timid and faltering at home. We have need to ask ourselves whether the real weakness of the missionary movement is not so much the inadequate supply of missionaries and of funds as the absence in the Church of an overmastering moral passion for the establishment of justice, mercy, and brotherhood.

If we are to gain the hearty allegiance of the masses for the missionary cause we must remove from their minds all doubt regarding the sincerity and depth of our concern that our own national and social life should be founded on the Christian principles of righteousness and love. There is undeniably something wrong if those who desire to see the rule of Christ established throughout the world are unmoved by the needs of society around them, or are

half-hearted in the battle with evil at their own doors. One of the most needed developments in the future is a closer alliance and fellowship between the leaders and advocates of foreign missionary work and those who are fighting the battle of justice, righteousness, and social reform in our own land.

If the advocates of foreign missions are known at the same time to be champions of social justice, there is no reason to doubt that a right presentation of the foreign missionary appeal will meet with a warm response among the masses. There cannot, of course, be such a response except where there is a living personal faith in Jesus Christ as Saviour and Lord. It cannot be expected that those who have found in Him no healing grace for themselves will desire to extend the knowledge of Him to others. A revival of personal religion among all classes of the community is the thing to be desired above all others for the success of foreign missions. But the presentation of the world mission of Christianity may contribute to this revival by showing the true character and splendour of the Christian faith; and there are solid grounds for expecting that this presentation may be made with peculiar effect to working men and women.

While there is among them much hostility towards organized Christianity there still exists in the hearts of the common people a respect and reverence for Jesus Christ. He was Himself poor and He was the friend of the poor. Many who have little other dogmatic belief are persuaded that He still lives

and that He understands and sympathizes with their sufferings. His name has still a magic power. To tell the whole world about Jesus is a programme which even the simplest can understand.

In no class in the community is the instinctive readiness to help others more alive and operative than among the poor. Their own hardships have bred in them a deep-seated sympathy with the suffering and oppressed. Their instincts are on the side of the man who is down. The work done by missions in exposing injustices, such as the Congo atrocities, in defending native rights, and in opening up a brighter future for backward peoples, may be expected to appeal even more strongly to those who know from experience the bitterness of restricted opportunity than to those on whom fortune has always smiled. There is in the labour movement a strong passion for justice, and this powerful force may, through a presentation of the facts, be enlisted on behalf of the backward peoples of the world.

The unification of the world, with all its far-reaching consequences, is a matter of supreme concern to labour. The industrial and commercial developments in Asia and Africa have a direct influence on the lives of working men and women in Europe. They cannot afford to remain in ignorance of the wider world in which life has to be lived. It is of the first importance that the growing knowledge of that world should be shot through with a spiritual ideal of the true relations of peoples to one another and of the oneness of humanity in Jesus Christ. A

knowledge of missionary work has the power to enlarge the mind, to educate the sympathies, and to bring inspiration and the vision of a richer and fuller world into the monotony and drudgery of ordinary life as it has to be lived by the great majority of our people.

The labour movement needs the missionary vision to preserve it from spiritual dangers by which it is threatened. It is not surprizing that many of its representatives should feel that, until some of the disabilities from which the working classes suffer at home have been removed, any concern about conditions farther afield is a distraction from aims on which every energy must be concentrated. But, however just the cause, it is impossible without spiritual loss to concentrate attention exclusively on the needs of a class and to overlook the wider needs of humanity. The labour movement has known the inspiration of the noble ideal of brotherhood. But brotherhood, if it means anything at all, must mean the brotherhood of all mankind. There are no rights of brotherhood apart from its duties and responsibilities. In so far as those responsibilities are ignored, a movement inspired in so small measure by enthusiasm for justice and humanity must degenerate into a selfish struggle to assert the material interests of a class. We cannot deliberately exclude from our sympathies a portion of mankind without losing something of the moral passion which alone can achieve anything great. There is only one banner under which any victory

truly worth having can be won. It is the banner of Eternal Truth as it is revealed in Jesus Christ.

III

If the line of thought which has been pursued in preceding chapters is true, the Church, in order to evangelize the world, needs to arrive at some clear understanding of the principles which, from a Christian standpoint, ought to govern the relation between different races, and boldly to assert those principles.

The greatest and most difficult problem of the modern world is to find the right adjustment of the relations between the progressive nations of the West and the peoples of Asia and Africa, whose development, until recently, has been largely stationary. Its solution demands a fuller exercise of the imagination, a larger measure of disinterestedness and a more sustained moral effort than any people has attained to in the past.

The difficulty is increased by the possibilities of misunderstanding that are rife in the divergent standpoints of those who have to co-operate with one another. Whereas in the earlier contacts of Europe with Africa and the East the superior energy, technical knowledge and moral force of the western peoples led in many instances to an easy acquiescence in their leadership, we now witness everywhere a growing reaction. A strong national consciousness

is awakening not only among the peoples of Asia but also among the tribes of Africa, and is certain to increase in volume and intensity. The superiority of western civilization is no longer undisputed among the educated classes in Asia. Its weaknesses are being discovered, freely exposed, and often exaggerated. The right of the white man to dominate the world is repudiated with growing vehemence. Unless there is a general awakening to the gravity of the situation, we may speedily drift into a state of misunderstanding, distrust, and antagonism from which there will be no outlet or escape except through seas of blood, the sacrifice of much that is best in life, and the loss of that co-operation of different races which, successfully pursued, might lead to the enrichment of all.

The causes of racial misunderstanding and conflict are many and complex. Economic factors play a large and important part. The objection to Asiatic immigration on the Pacific Coast of America and in Australia arises from the desire to prevent a depreciation of existing standards of life. This demand is in itself just and reasonable, and so long as it is made and maintained in a spirit of fairness and consideration it need not provoke bitterness or lead to conflict. But unhappily it has often found expression in inexcusable acts of violence and unreasoning selfishness which have aroused feelings of passionate resentment. Again, where different races are brought into contact with one another we frequently witness determined efforts on the part

of professions, trading communities, and labour organizations to keep the field of opportunity as a strict preserve for members of their own race, and to resist violently any attempt by representatives of the other race to enter it. This attitude is often due to a social instinct which seeks to preserve the standards of life from depreciation; but it is sometimes simply an expression of that class or personal selfishness which is everywhere the enemy of the real interests of the commonwealth and which must be combated by every true friend of humanity. While the white man thus seeks strictly to protect his own interests against the competition of other races he has few scruples in invading the life of other peoples or in exploiting their needs and resources for his own benefit. This selfish exploitation and the acts of injustice and violence which have been associated with it cannot fail to arouse feelings of resentment and antagonism in those who have been the victims of the spoliation. All these forces are economic rather than racial, but they exert a powerful influence wherever different races are brought into contact with one another and profoundly affect their mutual relations.

Where the races differ widely in their modes of thought and habits of life, economic rivalry is aggravated by the difficulty of mutual understanding. There is, in many people, a natural antipathy to what is unfamiliar, and this can readily be fanned into a flame of violent dislike. It is easy to depreciate virtues which are not our own and to exaggerate

the objectionable nature of vices to which we ourselves are not prone. Thus each race may quickly come to believe the other to be worse than it really is. Differences in colour and in speech are the obvious marks of a separate class, and hence members of each race come to think of those of the other as belonging to a class; they are apt, in consequence, to attribute the faults of a few to the class as a whole, instead of judging each individual, as he ought to be judged, by his personal qualities. The same conspicuous differences tend to obscure the common humanity which underlies them, and consequently, when disputes arise, there is a smaller fund of human kindness and fellowship on which to draw for composing them.

It is perhaps necessary to recognize, besides the forces which have been mentioned, a deep-seated protective instinct at work to preserve racial integrity and purity. Mr Maurice Evans, who has given many years of study to the relations of Black and White in South Africa and in the Southern States of America, holds that this is the only explanation of the rooted and unbending determination of the white race to withhold from the negro any share in its own social life. This determination is found even among those who are the true friends of the black man, and who sincerely desire the education and progress of his race.[1] It would be folly to ignore a factor so significant and vital as race, or in practical measures to leave out of account those

[1] *Black and White in the Southern States*, pp. 17-34.

"vast accumulated and entrenched realities of emotion and conviction, of social instinct and historic tradition," which race implies.[1] Experience shows that the intermixture of races at widely different levels of civilization only leads to tragedy. But if the white race in such circumstances as prevail in South Africa and the Southern States of America is resolved at all costs to preserve its racial purity, it is essential that the handling of a problem of such overwhelming difficulty should be based upon knowledge, reflection, and moral purpose. It is vain to forbid intermarriage and yet to take no measures to prevent the women of the weaker race from becoming the victims of the lust of the stronger. So far from preventing the intermixture of bloods, this course allows it to take place in the most unfavourable circumstances and with the most disastrous consequences. If racial integrity is to be preserved, its preservation must appear necessary and desirable not to one race alone but to both.[2]

If the weaker race is to live its own life it must have something to live for. It must have a real opportunity of progress and self-development. Otherwise it can only sink into deeper and deeper degradation, and in thus sinking must inevitably drag down with it the stronger race whose fate is inextricably interwoven with its own. If it is deprived

[1] Murphy, *The Basis of Ascendancy*, p. xvii.

[2] This truth is admirably developed by Edgar Gardner Murphy in the book just quoted, pp. 51-69.

of the protection of racial self-respect, it will have no barrier to interpose against the passions of the worse elements of the stronger race, and thus will lend itself more easily to that intermixture of blood which it is desired to avoid. In becoming a mere instrument of the white man's advantage, it will sap the virility of his race and blunt his moral sensibilities. Every injustice of which it is the victim will inevitably weaken the sense of justice in the white community and help to destroy the securities on which its own social life depends. "In any society," it has been truly said, "human life in general tends to become as cheap as the life of its humblest representative." [1]

It is evident that the interaction of powerful economic forces and strong racial instincts gives rise to a situation which must tax the resources of statesmanship and the moral capacities of mankind to the uttermost. The chief hope of a solution is that the problems should be taken in hand in time. When passions have become inflamed and prejudices have taken root, questions that might once have been settled by compromize and good-will may become insoluble and statesmanship be left helpless in the face of invincible misunderstanding and deep-seated mistrust. The influence of reason and reflection must be brought to bear on questions that have hitherto been left to the play of untutored instinct and blind prejudice. Lord Bryce has pointed out how largely national and racial antagonism has

[1] Murphy, *The Basis of Ascendancy*, p. 32.

been fostered by historians and poets who have fed the flame of national pride by glorifying the ancient exploits of the race and dwelling on its virtues and achievements.[1] If the dangers involved in racial misunderstanding are to be overcome, we require a policy of education which will aim at stimulating and strengthening the instincts of honour, chivalry and generosity towards other races. The public mind must become imbued with the idea that the world is a community of nations and races, none of which can be made perfect apart from the others, and that just as a good man finds his highest satisfaction in the service of the community to which he belongs, so the true glory of a nation is to be found in the service it renders to humanity. The instinct of nationality needs to be converted, so that the chief desire of those who love their country will be that it should make the largest contribution that it can to the good of the world.

These principles, the assertion of which is so vital to the welfare of mankind, belong to the very heart of Christian faith and duty. The Incarnation consecrates the whole of humanity and establishes the right of every people to freedom of growth and to an opportunity of developing to the full its distinctive powers and gifts. It is the purpose of God that the races of mankind should form one family. That the strong should help the weak is the most elementary of Christian duties; service is the decisive mark of

[1] *Race Sentiment as a Factor in History*, pp. 31-3.

Christian discipleship, for only thus can men truly become sons of God, like in character to their Father in heaven. But beliefs lose their reality when they are not applied to the actual circumstances of life. If in the question of the relations of races with one another, which bulks so large in the modern world and affects so deeply the life of mankind, the Church has no clear guidance to give, it must surrender its claim to moral leadership. It may not be able to secure that all political and economic issues which divide nations and races should be settled in accordance with the principles of justice and human brotherhood; but it should not be possible for any one to doubt that its influence is being constantly and powerfully exerted in this direction. Unless it can be made clear to the peoples of Asia and Africa that Christians are committed by their faith to the support of justice and fair-dealing, to the defence of the weak, and to the promotion of good-will and brotherhood, the preaching of missionaries will be robbed of much of its power. For the love of God will be manifested in word more than in deed and in truth. Without a clear witness regarding the right relations of races and peoples to one another the true nature of the Gospel must remain obscured.

There is a further reason why those who desire to evangelize the world must concern themselves with the questions involved in the relations between western nations and the peoples of Asia and Africa. If racial antagonism were to increase in intensity

and bitterness the whole work of foreign missions would be seriously prejudiced. An almost insuperable barrier would be erected between the missionary and the people among whom he labours. If through injustice and exploitation feelings of hostility against the western peoples are allowed to grow among the peoples of Asia and Africa, and become part of a settled conviction and attitude transmitted from generation to generation, the missionary in these continents will find himself confronted with an impenetrable wall of prejudice. We cannot ensure that such feelings will not arise, nor can we entirely remove the causes that may give birth to them ; but we can, if we will, leave the non-Christian peoples in no doubt that the professed servants of Jesus Christ are in deed as well as in word the ministers of reconciliation and good-will.

The kind of service which the Church might render, if its imagination were alive and its heart on fire, has been shown by a recent effort under the auspices of the Federal Council of the Churches of Christ in America. This body, on which most of the Protestant denominations in America are represented, recognizing that the relations between Japan and America were becoming increasingly strained, decided in the year 1914 to appoint a Commission on Relations with Japan, "to study the entire question of the application of the teachings of Christ to our relations with Japan and to promote such influences and activities as shall lead to the right relationships between the peoples of these two

nations." The chief cause of the difficulties between Japan and America was the question of Japanese immigration on the Pacific Coast. The Commission therefore engaged the services of Professor H. A. Millis of the University of Kansas, who a few years before had been in charge of the Government Commission on Immigration, to visit the Pacific Coast in order to make a thorough investigation of the conditions prevailing there. The results of his inquiries have been published in a volume entitled, *The Japanese Problem in the United States*, and thus, in regard to a question in which passion, prejudice and exaggeration are in danger of distorting the judgment, there has been made available a statement of the actual facts prepared by a trained and competent investigator. At the same time the Commission invited Dr Shailer Mathews of Chicago, the President of the Federal Council of the Churches of Christ, and Dr Sidney L. Gulick, one of the most experienced and highly esteemed of American missionaries to Japan, to go as a Christian Embassy from the American Churches to the Japanese people. The deputation spent a month in Japan, and carried through a crowded programme of public meetings and interviews with influential leaders of Japanese life. The visit attracted much attention in the press, and the attempt to deal frankly and fairly with a difficult problem had an excellent effect on Japanese public opinion. In the light of the information gained from the efforts thus made, the Com-

mission on Relations with Japan proposes to carry out an educational propaganda in the American Churches and to enlist the support of Christian people in favour of the adoption by the United States of an oriental policy based on the fundamental principle of the just and equitable treatment of all races.

There are four ways in which Christian people may help towards a right adjustment of racial relations.

First, it is their duty to try to understand the issues and to help to create a right public opinion. The serious study of questions connected with intercourse between different races and of the responsibilities and duties attaching to the government of subject peoples may rightly claim the devotion of some of the best Christian minds of our time. Each of us, according to his ability, may do his part in enabling others to realize the importance of the questions involved and in helping to foster a right temper and attitude.[1]

Secondly, those who live in university centres have an opportunity of making friendships with the oriental and African students studying in this country. The isolation and loneliness of these men is usually great, and they frequently see nothing but the worst side of our civilization. Hospitality shown to them is not only an act of Christian brotherhood, but it gives to those who extend it the opportunity and privilege of gaining a first-hand knowledge

[1] Those who wish to study the subject further will find the names of a few useful books suggested in the Bibliography at the end of the volume.

of other peoples, thereby enlarging their outlook, broadening their sympathies, and enabling them to fulfil better their responsibilities as citizens of an Empire comprising within its bounds almost every variety of race and people.

Thirdly, much may be done by the Church to bring home to those of its members who go to Asia or Africa as administrators or on business the far-reaching importance of inter-racial relations, and to show them how large a service to the cause of Christ in the world it is in their power to render through the manifestation of a spirit of sympathy, friendliness, fairness and just dealing.

Fourthly, missionary societies and missionaries have a contribution of peculiar importance to make to the solution of the problem of inter-racial relations. No other body of Europeans has such wide and close relations with the peoples of Asia and Africa. The writer of a recently published essay on the "Political Relations between Advanced and Backward Peoples" has asserted that "the missionary, educational and medical work now being carried on all over the non-European world, where it is prompted by the selfless desire to uplift and help, is probably, despite all its failures, the most permanent and most fruitful of all the methods of promoting mutual understanding and good relations among the chief families of men."[1] The Church, through its missionary

[1] P. H. Kerr in *An Introduction to the Study of International Relations*, p. 144.

operations, has within its reach at the present time an opportunity of serving mankind greater than it dreams. But the opportunity can be embraced only if it is approached in a spirit of humility and with a clear recognition of the real nature and essential conditions of the task. There must be a fresh moral and intellectual effort to apprehend the true spirit and the obligations of Christian brotherhood. Above all there is needed the faith which looks away from human weakness and insufficiency and relies upon God for everything. No merely human power to understand and sympathize will carry us far enough; but all things are possible to the love of Christ which, in the measure that we open our hearts to it, has power to unite men as members of one family and to create a richer, nobler, more generous and more lovely world than mankind has yet known.

CHAPTER VIII

CONCLUSION

I

LET us try to define the position to which we have been brought by the train of thought which has been pursued in the preceding chapters.

We have seen that man's inventive genius and his determined efforts to subdue nature to his purposes have set in motion mighty forces which have bound together in an indissoluble unity the most distant parts of the earth. The destinies of the peoples of Asia and Africa have become inextricably intertwined with those of the nations of the West. So close and intimate is the reaction of their thought and action upon us and of ours upon them, that the battle for Christian faith and Christian ideals must be joined along the whole indivisible front of the world's life. The interdependence of the different parts of the world, and of the various forms of human activity, is so real and intricate that the growth in one continent of social institutions based on unchristian principles may easily put insuperable practical difficulties in the way of carrying out reforms in another. More serious still,

indifference to the needs of peoples that have been brought into such intimate political and commercial relations with the nations of the West is in practice a denial of the belief in the love of God for all men, which is the soul and essence of the Christian religion and the hope of our salvation ; and to set aside our duties to these peoples as too great for our strength is tacitly to surrender our faith in the living, present God, who is able to do exceeding abundantly above all that we ask or think. The Church is thus confronted with a momentous choice. It must either rise to the full height of its world mission, and in doing so find new riches and splendours in the Gospel, or it must make, openly or silently, the disastrous admission that the love and power of God are not sufficient for the task with which He has entrusted it, and thereby imperil the springs of its own life.

We have seen, further, that in the " Great Society " in which we now live, with its highly complex organization and the enormously increased dependence of the individual on the community, the Christian life cannot find full and sufficient expression in the personal relations of individuals with other individuals. If we are to be Christians in any thorough-going sense, we must assert the Lordship of Christ not only in our personal dealings with other individuals, but also in those many relations of life in which our responsibility is shared with others and yet is real ; in industry, commerce, civic government, national politics, international

relations. If Christian principles are not applied in these spheres, a large part of human life is withdrawn from the field of their operation. Christianity is thus divorced from real life; it becomes something insipid and bloodless, something too remote from actuality for men to die for it, as they will die in their hundreds of thousands for love of country. We need not expect men to pay attention to a religion which is not at grips with the issues which most closely and deeply affect the life of mankind.

Again, the war, alike by the suffering and desolation it has wrought and by its searching exposure of the weaknesses and disharmonies of our national life is a final condemnation of the principles which have in the past largely dominated the life of Europe. It has been demonstrated that a society in which individuals, or classes, or nations seek exclusively their own selfish good, has lost its power of cohesion, and is bound to collapse. The truth of the divine law that sin leads to death has been confirmed. It has been alleged that the war has proved the bankruptcy of Christianity. But what the war has shown is the bankruptcy of a society which has refused to accept and apply the principles of Christianity in social, national and international affairs. As has been well said, "Christianity has not been tried and found wanting; it has been found difficult and never tried."

Through the tumult and confusion of our experiences, through the reversal of hopes and the pain

of suffering, a gentle and tender voice is speaking to us. It is the voice of our Father in heaven. "Foolish, suffering children," He is saying to us, "will you not try my ways? Will you not believe that the Cross is the measure of the world; that love is the meaning of life; that all men are brethren, with the rights and duties of brothers; that greatness and happiness are found in service?" Through our failure and loss, through the world's agony and tears, God is calling us to a new acceptance of Christ's way of life.

What we need is not simply a more complete personal dedication to the law of Christ, but a more robust faith in it as the truth which can save society. Let us have done with half-measures, and resolutely determine to apply the rule of Christ in all the relationships of life.

In a well-known passage Burke has laid down the duties of a man who occupies a position of public trust. "It is not enough in a situation of trust in the commonwealth that a man means well to his country; it is not enough that in his single person he never did an evil act, but always voted according to his conscience, and even harangued against every design which he apprehended to be prejudicial to the interests of his country. This innoxious and ineffectual character, that seems formed upon a plan of apology and disculpation, falls miserably short of the mark of public duty. That duty demands and requires that what is right should not only be made known, but made prevalent; that

what is evil should not only be detected but defeated." [1] Just as little can the Church be content until right is made prevalent and evil defeated. The battle against wrong must be waged with the same energy and determination, the same concentration of intellectual and material resources, the same spirit of sacrifice, as the war in Europe. The cause is greater and more sacred; the issues more tremendous that hinge on victory or defeat.

II

What, then, is required of us in order that we may prove ourselves worthy of our calling? The great issues we have been considering in the preceding chapters bring us in the end to this personal question. For it has pleased God to redeem the world through the agency of men; to allow the whole of creation to groan and travail in pain, waiting for the revealing of the sons of God.[2] It was through the coming of a man that Hebrew prophecy looked for deliverance for the oppressed, protection for the weak, and the enrichment and perfection of human life. "A man," Isaiah foretold, "shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." [3] And what is true in a unique sense of the perfect Son of Man, who is

[1] Burke, *Select Works*, edited by E. J. Payne, p. 83.
[2] Romans viii. 19-22. [3] Isaiah xxxii. 2.

also Son of God, is true in and through Him of all who by His grace attain to true and full manhood. All that we hope to see effected in the wide world without must have its origin and birth in individual human souls, in men and women whose eyes have been opened to see God's purpose, whose faith has laid hold of it, and whose lives have been consecrated to its realization.

Since the Gospel is a gift, the first and greatest thing required of us is to receive it in its fulness. Seeing that God Almighty is our loving Father; that He is the infinite Giver, who not having spared His only Son will also with Him freely give us all things; that being freely forgiven through Christ's sacrifice we have unrestricted access to God, and may enjoy unbroken fellowship with Him; that in Christ we are made sons and heirs of the living God and all things are ours—seeing that we have so great a salvation, our chief duty is to accept it, to rejoice in it continually, to open our whole being to its mighty energies and powers.

The greatest service we can render to the world is to keep our hearts open to God. What the world needs above everything else is a new spirit. To be sure of God, and by the contagion of our faith to help others to believe in Him; never to doubt that His love and power are sufficient for our own need and for the need of the world; to be full of hope, because our expectation is measured not by what we are in ourselves, nor by former failure, nor by past experience, but by what God can be in us

and accomplish through us—this is the great and distinctive contribution which as Christians we are called to make to the life of mankind. The first concern of Christ for His disciples was not that they should do mighty works in His name but that they should have the heart and spirit of a little child.

A salvation so great claims our complete devotion. The unspeakable gift which it confers on us is that we are made the sons of God. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." [1] Those who, as sons of God, are raised above the world cannot find their satisfaction or controlling motive in earthly things. Their great desire must be to be perfect as their Father in heaven is perfect. As St John says, every man that has this hope purifies himself as He is pure. As the son of a noble house seeks to maintain its high traditions, as the son of a heroic or saintly father, when he understands what his father is, passionately longs to be worthy of him, so those who have apprehended even a little of what it means to be called the sons of God, must desire above all things to be well-pleasing in His eyes. Not to disappoint Him, not to thwart His purposes, not to fall below His expectations is their chief concern. They have but one aim in life, to do His will.

The capacity of absolute self-surrender is the noblest power that has been given to man. That power has been put to the test on a scale with-

[1] 1 John iii. 1-3.

out precedent, and we have seen with wonder and awe how men have come through the fiery trial. Nothing has been too costly to give, nothing too great to bear for the cause in which they believed. When Garibaldi, in the Piazza of St Peter's, announced to those who had volunteered to march with him from Rome, "I offer neither pay, nor quarters, nor provisions; I offer hunger, thirst, forced marches, battles, and death; let him who loves his country in his heart and not with his lips only, follow me," he spoke the language of all great leaders of men. Supreme in gifts of leadership, as in all else, Christ made no less stern demands upon His disciples. But when our eyes have been opened to see what ends Christ sets before us, in what cause He bids us fight, and who it is that thus bids us follow Him, the desire of our heart must be that we should be found worthy. Whether the call is to some act of heroic sacrifice or to the no less heroic performance of humble duties redeemed from all semblance of drudgery by the glory of love, which suffuses and transforms them, our prayer is that He may have no cause to be ashamed of us.

It will thus become our chief concern that our life should be spent in that form of service in which it will count for most for the accomplishment of God's purpose. For every human life God has a plan; our supreme task is to find that plan and yield ourselves to its fulfilment. What our work is to be cannot be left to chance or the drift of circumstances. It must be a solemn and sacred choice,

in which our whole being, quickened and inspired by God's Spirit, finds its fullest expression. One of our greatest needs, if we are to meet the demands of the new time, is a renewed sense of the reality of God's call to each individual. "It is almost impossible," says a recent writer, "to conceive the effect upon any community, large or small, of such a genuine belief in vocation; it would revolutionize education; it would uplift the standard of service in every department of human labour; it would bring God into the very heart of life, where indeed He should ever be. There would cease to be higher and lower, secular and sacred callings—save in a very limited sense—for the highest and most sacred sphere of service for any man must be that he should find himself within the holy will of God. At the end of his short day, which is the beginning of his eternity, that alone must reckon." [1]

None will fear to consider the possibility of service in the mission-field; for if it is the will of God that he should labour in Africa or India or China, life anywhere else can never be anything but a second best. To others there may come a call to identify their lives with a class different from that in which they have been brought up, to share privileges which they have enjoyed with those who have been less favoured, and so against the class oppositions of our day to assert the essential unity of those who belong to the same community and are members of one another. To others there

[1] *International Review of Missions*, 1916, p. 390.

will come a no less clear call to serve God in the work of government or in commerce, in teaching or in the tilling of the land, or in any one of the honourable callings through which the life of human society is sustained; for the secular life is also God's, and if He is to be acknowledged and honoured in it, as He should be, His servants must be in the heart of it, meeting its difficulties, battling with its evils, bearing witness to His truth, proving that this earthly life is not sufficient in itself but has its meaning in that which lies beyond and above it. But those who are sent by God to serve Him in these ways will go to their work with a sense of vocation no less strong and commanding than the missionary who bears the message of the Gospel. For each of them there will come times when "he finds the ways diverging, and he is called to some course which in the sphere of his own professional life attests the fact that he is a disciple of Christ crucified, and wishes, in his professional life, to confess the crucified and risen Christ as his Saviour and Lord."[1] For all, whatever their particular calling, there is the same supreme calling —to live as the sons of God, to be the disciples and servants of Jesus Christ; one supreme ambition, to be well-pleasing in His eyes, to fight the good fight, to hear at the end from the lips of Him whom above all others we love and worship, the words "well done."

This complete surrender, this perfect devotion,

[1] Spencer, *Students and the Regeneration of Society*, p. 46.

which at our best we covet, is something too high for our mortal nature. In ourselves we cannot attain to it. But it may become ours because it too is included in the gift of the Gospel. In Christ humanity made a perfect offering of itself to God. And because Christ is our life, because He gives Himself to dwell and work in us, His perfect consecration may become ours. When He was on earth, He asked two of His enthusiastic disciples, "Can ye drink of the cup that I drink of?" And they, little knowing the conditions of the warfare to which He was committed, replied readily, "We can." If James had foreseen the sword of Herod or John the Isle of Patmos the answer might not have come so smoothly from their tongues. But on their weak and insecure resolve Christ set the strong seal of His confirming purpose, "Ye shall indeed drink of the cup that I drink of," and through His inspiring and sustaining grace they were numbered among those who nobly fought and now reign with Christ for ever. The prize of constancy and faithful service is within the reach of all of us, because it is the gift of God, freely given to those who seek it in a childlike spirit.

III

The life to which we are called in a joyous receiving and perfect obedience is the service of love. Our task is to manifest the spirit of love in all relation-

ships ; alike in our personal dealings with individuals of all sorts and kinds, and in our attitude to social and political questions. As we yield ourselves to this divine principle of life, we shall find a human being in every person we meet, and long to break down the barriers of class or education or habit which separate us from those whom we know to be our brethren. The inventive genius of love will discover new means of bringing the healing influence of sympathy and good-will to bear on the life of the community. Seeing that life has become complex and highly organized, why should not Christian men belonging to the same profession meet together to learn how the Christian spirit can find adequate expression in the work of that profession ? Why should there not be federations of Christian employers of labour to consider how industry can be conducted so as to promote the health and happiness of all engaged in it, and unions of Christian workmen for the purpose of finding out how labour can best promote the interests of the community ? More important still, why should not employers and leaders of labour meet in frank conference in order that through prayer and the guidance of their common Master they may come to understand one another's point of view and to realize their fellowship in a common service ? Whatever our so-called " business " may be, the real business of all of us as Christian men and women must be to protect the weak, to free the oppressed, to lift up the fallen, to secure for

every child the best opportunity of healthy growth for body, mind and soul. Knowing, moreover, that man does not live by bread alone and that what matters most to him is the health of his soul, it will be our concern above all else to let our light shine before men and to make known to others that Gospel in which we ourselves have found forgiveness, peace, joy, and power. All this we shall do in the glad and triumphant conviction that the world was made for this kind of thing; that this way, and this alone, can lead to the health, happiness and perfecting of mankind.

For the expression of this life we shall need a transformed Church. The expression of the Christian spirit of brotherhood in social life and relations will need to occupy a much larger place in religion than it has done in the past. In both private and public prayer there is room for more definite and explicit confession of social wrongs; we ought surely in the house of God publicly to acknowledge, as sins for which we have personal responsibility, that millions of our countrymen are living in circumstances which do not permit them to obtain the food and clothing necessary for a healthy life, and that wealth and property are more highly esteemed among us than the succouring of human need and the building up of human life. We need to take a much firmer grasp of the truth that no calling is secular; that Christian teachers, authors, doctors, manufacturers, tradesmen, workmen are first and foremost ministers of Jesus

Christ and must be upheld in their ministry by the prayers and fellowship of the Church. In a far greater degree than has yet been attempted, the Church must learn to hallow the secular life by shedding on its struggles and difficulties the light and healing of God's love. It must call those engaged in a common task to go apart to consider together in God's presence the particular and distinctive problems of their calling ; and those who are in political or industrial conflict with one another to meet together in order that in prayer and fellowship they may discover the unity which is deeper than their differences, and together learn what God would have them do. It lies with individual Christians to take means to promote and increase such fellowship, and with the governing bodies and officers of the Church to recognize and encourage such efforts as a vitally important expression of the Christian spirit. In no way can the Church more surely take its rightful position in the national life and strengthen its hold upon the loyalty and affection of the people than by becoming in a deeper sense the sanctification and inspiration of the secular life.

But if the Church is in these ways to promote fellowship within the nation it must learn for itself more truly what fellowship means. We must expect that Christian men who differ from one another will spend less of their strength in controversy and more of their time in trying to understand one another and to reach through prayer

together the higher truth in which their differences will be reconciled. Strong conviction and loyalty to truth can co-exist with a recognition that the truth of God is very wide, and that no individual or body has apprehended more than a fragment of it. It is those with whom we most disagree that have often most to teach us. Frankly to acknowledge our differences and yet to meet together as those who are brethren in Christ and have much to give to one another will prove a pathway for all into the apprehension of a fuller and larger truth.

"The unity of soul realized in Christian fellowship," it has been truly said, "is something that lies deeper than any outward differences of thought or conduct. It may persist unbroken, though not undisturbed, between those who are deeply divided in conviction and action. In this fellowship there resides indeed a wonderful power of composing differences. The living power of the Spirit proves sufficient to overcome all manner of differences and difficulties, to give to the common life a spiritual unity more vital than any mere agreement or consent. Wherever the Presence of Jesus is honoured and depended upon, it begets that spirit of unreserved trust and love in which differences may be frankly stated and faced out. In such an atmosphere actual agreement is often reached where it was little looked for; and where agreement proves impossible there comes a real consent to diverge. . . . The recognition of the common Master to whom each stands or falls transcends the pain of

separation in thought and deed. Each line of thought and each service may be followed out not in any spirit of compromize, or with any half-heartedness, but to the utmost bound; in Christ they will meet, but in Christ also they move all the while. Such fellowship in His name should allow for complete sincerity and daring: it should stand the strain of unconditional freedom, which no other society could stand; but it can stand it only because they who are united are in personal and intimate relations with Jesus." [1]

The fellowship which we have been considering in relation to the Church and the nation cannot rest within these limits. It must reach out to embrace humanity. It is the one thing that can surmount the barriers which separate different peoples and races. The chief hope of finding a solution of the difficult racial problems of our time is that little groups of men and women belonging to different races should come together in intimate fellowship, determined to understand one another and to discover the common humanity which underlies their differences. Just because those differences are great, it may be expected that fellowship between those thus widely separated will bring in a peculiar degree enlargement of outlook, fuller discovery of truth and enrichment of life.

Seeing that fellowship in its perfection and fulness can be had only in Christ, it will be our deep concern to proclaim His name where it is not known,

[1] *The Ordeal of the Church*, pp. 29-30.

and to plant among non-Christian peoples the seeds which will bear this rich and healing fruit. Never was it more clear than to-day that Christ is the hope of the nations. For those who realize this truth there can be no higher ambition than to be allowed, like St Paul, to preach the Gospel where Christ is not already named.

The ideal of fellowship will determine and control all our missionary activities. It will be our endeavour to see and to present what is best in the life of those whom we seek to serve, and not, as has been sometimes done in missionary reports and addresses, what is worst and darkest. We shall go among them out of no feeling of superiority or patronage; but in all humility, knowing that we have much to learn from them as well as they from us, and seeking only to share with them a knowledge in which every man may find peace, strength, and joy. The thought will continually be in our mind that they have their own special and distinctive gift to bring to the full understanding of Christ and that we without them cannot be made perfect.

IV

How can we frail, sinful men live the glad, free, victorious life of sons of God? How can our small and narrow hearts be enlarged and filled to overflowing by the love of God so that we may dwell

in God, who is Love? These are the questions to which we have to find an answer.

The thing about which above all else we need to be clear is that our hope lies not in but outside ourselves. The Gospel is good news because it bids us look away from ourselves and fix our eyes on God. The love of God has already been manifested in power in this world of sin and death. "When the fulness of time came, God sent forth His Son." The "strong Son of God, immortal Love," has dwelt among us. Human eyes beheld His glory. All that our highest thoughts have conceived of what man might be, He actually was. When we dream of an order of love and fellowship we are not reaching out towards a far-off ideal but are speaking of something which has already been manifested and is now operative in the world. In Jesus a new world came to life. Grace and reality, as St John tells us, came by Jesus Christ. The Spirit which can transform the world was clothed in flesh and blood. Love became incarnate. Thus Jesus is the solid and unchanging foundation of our faith, the centre and substance of our Gospel. Hence the Church in all ages has expressed its faith in such words as these:

O Jesus, King most wonderful
Thou Conqueror renowned.

Jesus, our only joy be Thou
As Thou our prize wilt be.

Thou, O Christ, art all I want,
More than all in Thee I find.

Jesus, Thou Joy of loving hearts,
Thou Fount of life, Thou Light of men,
From the best bliss that earth imparts
We turn unfilled to Thee again.

The victory of Jesus is not simply a fact in past history. It was the inauguration of a new age. He has opened the kingdom of heaven to all who believe in Him. He is alive for evermore, continually present in His Church and dwelling in His people. He has reconciled us to God and enabled us to draw near in the full assurance of faith to drink of the rivers of God's love and power. The love of God is flowing round us like a sea.

Immortal Love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never ebbing sea.

The purpose of God in sending forth His Son, St Paul tells us, was that we might receive the adoption of sons. "And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father."[1] The Spirit of God is God's presence in living energy. We have but to yield ourselves to the life and love and power of the Spirit, allowing Him to live and work freely in us. There is no truth to which we need more constantly to recur than the truth that in the Christian life the first thing is not effort and struggle, but receiving. Our primary duty is one of attitude; to live from day to day in an attitude

[1] Galatians iv. 4-6.

of receptivity and faith, to have continually the spirit of a little child.

Since our faith has its roots in the historic person of Jesus, it must be continually renewed and sustained by the study of the Scriptures, which preserve to us His words and deeds, the prophetic hopes and aspirations which He fulfilled, and the experiences which He evoked in those who came in contact with Him. It is by opening our minds to the influence of these writings and by meditating on the things they contain, that we shall come to apprehend the full glory of the revelation of Christ, and grow to spiritual maturity. In the beautiful simile of the Psalmist, the man who meditates in the law of the Lord will be like a tree planted by streams of water, whose leaves are continually green and fresh and whose fruit never fails.

Inasmuch as God is the source and end of our life, it must draw its inspiration and strength from fellowship with Him. If all our waking thoughts are taken up with the things of this world, and we seldom bring our minds and hearts consciously into God's presence to be purified, disciplined and elevated through communion with Him, we cannot rise above the level of the earth. To know the deep things of God we must often bow in adoration, penitence and praise before Him who inhabits eternity and lift up our hearts unto the Lord. Only as we daily draw near to receive for ourselves and for others those gifts which God, the great Giver, is longing to bestow and withholds only because we

do not ask, do we enter into the privileges of sonship and the enjoyment of our inheritance as "heirs of God and joint-heirs with Christ." Therefore in proportion to the clearness with which we recognize that the supreme gift of the Gospel is to make us sons of God, we shall see to it that there are spaces in our lives for quiet communion with Him. We are not bound by rules, for we have been called to freedom; the plan which meets the need of one may be a burdensome yoke for another. But in order that we may not be robbed of our freedom, which we have only through and in God, and entangled again in bondage to the world, each of us, as he is led by God's Spirit, will make his own rules to secure that fellowship with God which is the life of our life. There will be set times and seasons which we shall jealously guard—daily times, special weekly and monthly times, and, it may be, occasional times when we withdraw for two or three days together to seek God's face. Prayer is the highest act in which the human spirit can engage. It is the most important thing that man can do, because it is the soul of all enduring achievement. Therefore we must give to it the best of our powers. There must be system and method in our choice of times and perseverance and diligence in our use of them. By the help of books of devotion, of the prayers of the saints of all ages, and especially of the Scriptures, we must discipline and educate ourselves, so that our prayers may grow in knowledge, understanding, depth and assurance.

For the maintenance and nourishment of the life of love there has been given to us the Sacrament of the Holy Communion which, though we may differ in the interpretation of its meaning, is the supreme expression of our mystical union with Christ. It is the central act of Christian worship uniting us with Christ, and also with one another. It is a common feast, and thus from its very nature a social institution. In it we pledge ourselves anew in the fellowship of the whole Church to the service of love.

There remains yet one other means of grace—the circumstances in which God has been pleased to place us and the opportunities He gives us of expressing the spirit of love. The world about us, which often seems so hard and stubborn and cramping, is in reality the school in which our Father is educating His children, the field in which His love may find triumphant manifestation.

> For life, with all it yields of joy and woe,
> And hope and fear . . .
> Is just our chance o' the prize of learning love.

What we need is to make larger ventures. God does not call us to withdraw from the world, but believing in Him and abiding in Him to press into its living heart, to open our eyes to all its truth, to sound the depths of its need and to meet and overcome its sin. Only in doing this can we know what the love of God is. That which no finite mind can fathom may be cheapened till it becomes an

empty phrase. The real life of the world alone can reveal its meaning. The deep in God's world answers to the deep in the heart of God. It is only in attempting to apply the law of Christ to the whole of our social and national life and in seeking to evangelize the whole world that we shall become rooted and grounded in love, and so be strong to apprehend the breadth and length and depth and height of the love of Christ which passes knowledge, and be filled with the entire fulness of God.

God waits, and the world in its need also waits, for men and women who will greatly believe and greatly dare; who, having the sure confidence that love is the greatest thing in the world, will put their faith to the proof; whose chief ambition will be to become sons of God, conformed to the image of His perfect Son; on whose hearts will be engraved the words:

THE LOVE OF CHRIST CONSTRAINETH US.

HE DIED FOR ALL, THAT THEY WHICH LIVE SHOULD NO LONGER LIVE UNTO THEMSELVES, BUT UNTO HIM WHO FOR THEIR SAKES DIED AND ROSE AGAIN.

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